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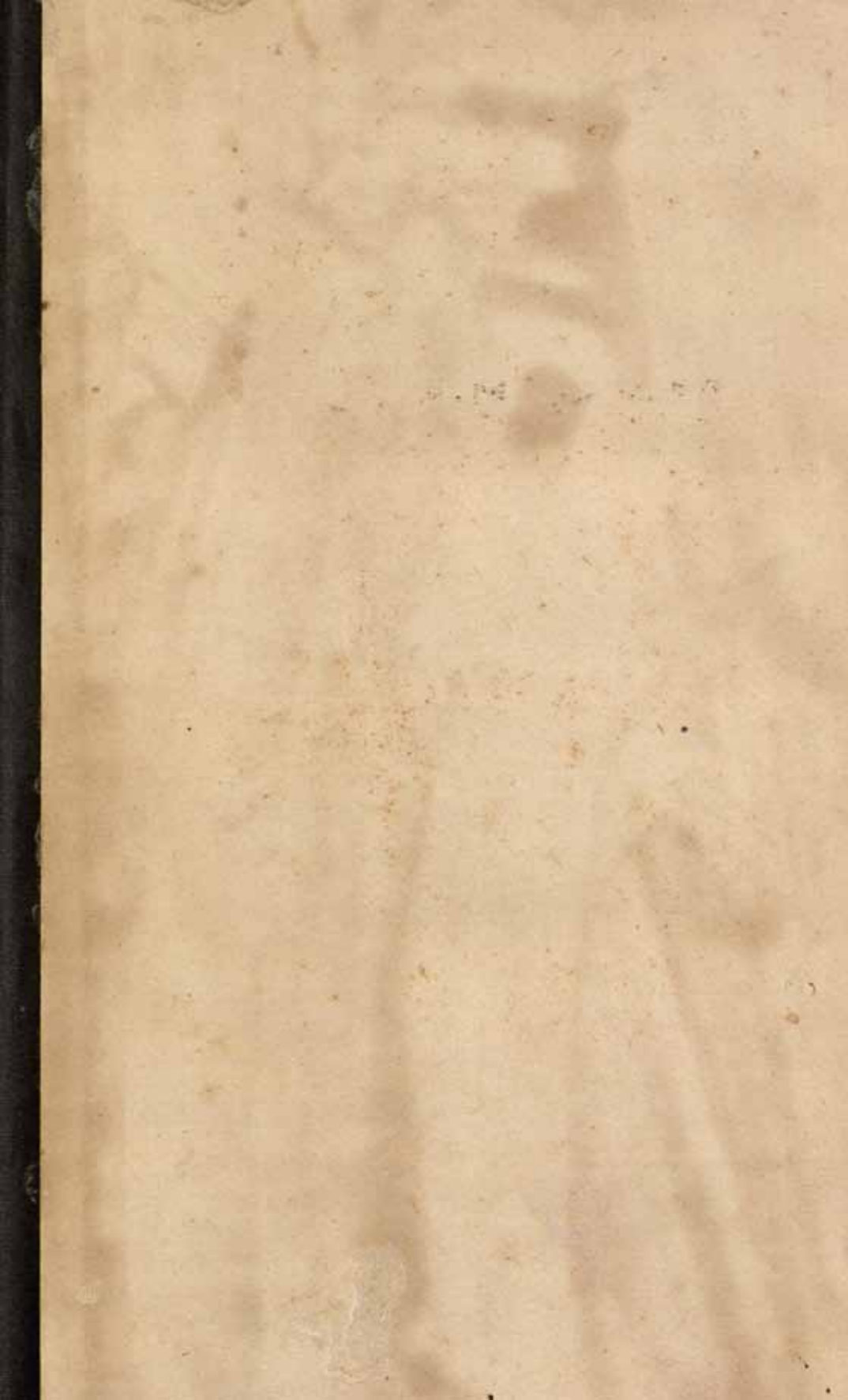
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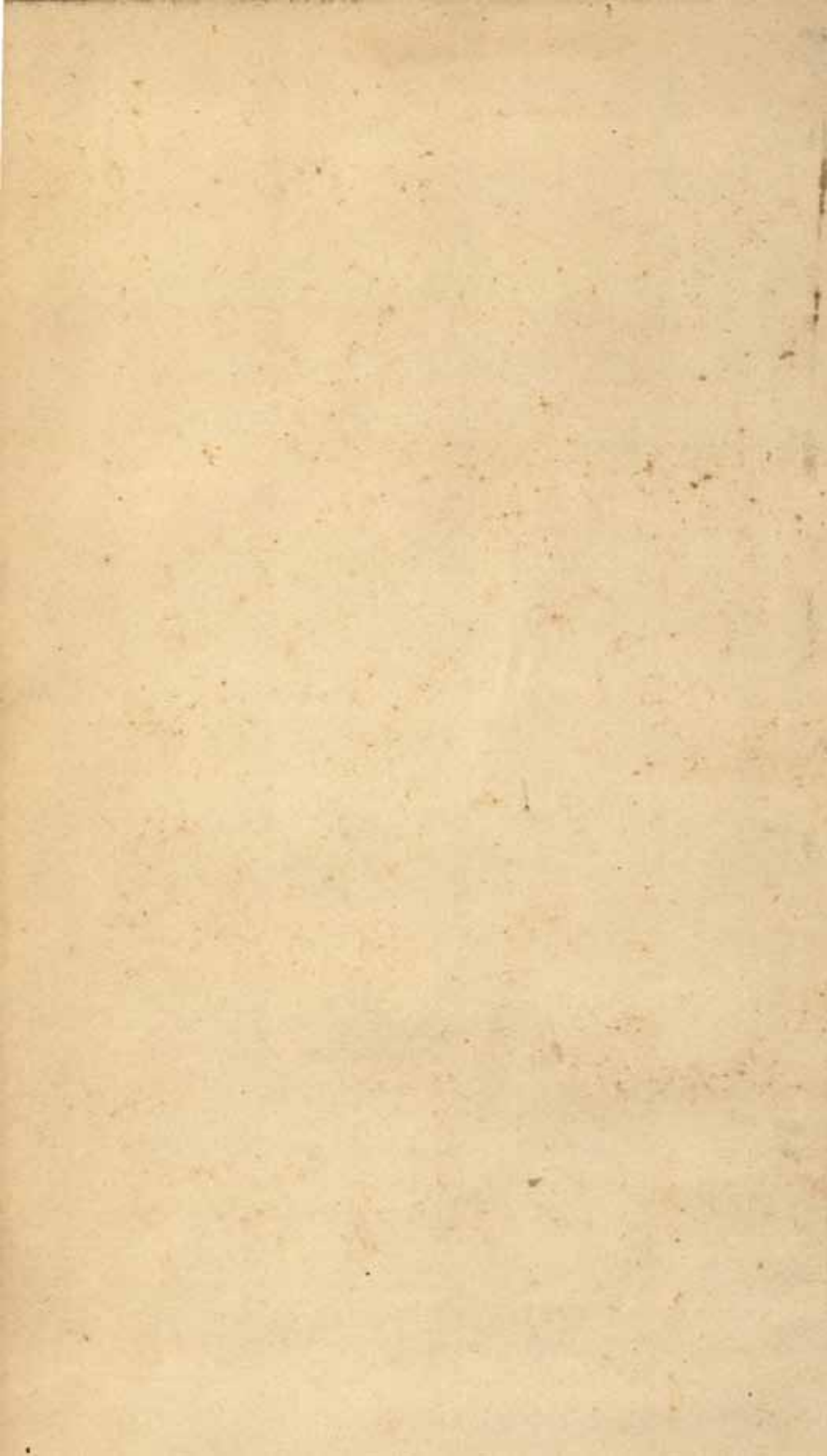
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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अस्माकं  
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षवे धर्मा आदि कल्याणं मनुष्ये कल्याणं  
परियोत्तानं कल्याणं सारथं सव्यवर्तनं केवलपरिपुष्टं परिसुखं ब्रह्मचरियं पक्कासिधं ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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BUDDHISM IN AMERICA

By RIGON SHAKU.

(Rev. Robert Stuart Clifton)

San Francisco Buddhist Temple, U. S. A.

Some thirty years ago. the first organized Buddhist missionary work in America was undertaken by the cathedral temple of the Honpa Hongwanji Buddhist Sect of Kyoto, Japan. Practically all of the Japanese colonies in America were (and are) almost solidly Buddhist and it was felt that some effort must be made to provide these emigrants and their children with proper religious instruction and ministra-

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THE MAHA-BODHI

[JANUARY.

tions. To that end several well qualified young priests were sent to The Hawaiian Islands and to California where they were most heartily welcomed by their co-religionists. Within a very short time there had sprung up temples in practically every large city on the Pacific slope of America and it was necessary to send to Japan for more priests. In America (exclusive of Canada, Mexico, and Hawaii) there are now sixty-four priests and ninety-five thousand communicants, of which number about one thousand two hundred are white Americans. There are three American priests, ten American lay preachers, and three American candidates for priestly orders.

A systematic missionary campaign is being carried out. In direct contrast to the usual Buddhist manner of talking a great deal and passing many resolutions, the movement in America has been, from the very first, a movement of action. The number of adherents to Buddhism increases uninterruptedly and new centres are founded from time to time and provided with capable lecturers; with well organized and systematic instruction for children; with competent teachers of adult study groups and with books and publications sold at cost.

The young people of the *Sangha* are organized into numerous Young Men's Buddhist Associations for older boys, Buddhist Boy Scouts for younger boys; the Young Women's Buddhist Association for older girls and the Lotus Blossom Society for younger girls. Many of the temples have Mothers' Club and free kindergartens where the babies of working women are cared for during the day. To this list of associations may also be added many athletic clubs, choral societies, student alliances and charity organizations. The result of all these activities is an ever increasing loyalty to Buddhism and an ever growing interest in its teachings.

The fact that Buddhism in America numbers in its ranks representatives of every school of thought in Buddhism renders it necessary for the established temples to be rather non-

sectarian in character. While all of the temples are of the Mahayana division of the *Sangha*, still many followers of the Theravada find a very helpful fellowship therein, coupled with the assurance that acceptance of rigid dogma is required of no one. It would be difficult to find anywhere such spiritual freedom as exists in the various Buddhist Circles in America.

There are now a total of forty-eight temples in America in very nearly all of which English services are held at regular intervals. Many of these temples are magnificent structures of stone and reinforced concrete and shelter all their many activities under one roof. The larger and more prosperous temples support branch shrines and preaching stations, also Sunday school facilities for rural groups of children and for other isolated groups.

With the passing of the older generation of the Japanese the English language is coming more and more into general use in the temple services. Within the coming fifteen years English will be universally used in all our temples. Many of the younger Japanese have little or no knowledge of the language of their parents. Several years ago it became necessary to make the various publications of the *Sangha* in America all bi-lingual, for the benefit of the younger generation and for the many Americans who have adopted Buddhism. Now many of our publications are entirely in English.

The general feeling is that Buddhism has a great future in the New World. Certain it is that America is rapidly casting off her old religion and is earnestly seeking Truth. Of all the great world religions Buddhism alone has spotless garments and a clean record. It is the writer's belief that these facts when connected, will justify him in prophesying that the renaissance of Buddhism will occur in the New World.

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## BUDDHISM AND THE GOD CONCEPTION

BY R. J. JACKSON.

When Buddhism as an interpretation of life is put before a Western audience it is above all, necessary to have an understanding of the religious "atmosphere" of the western world, of those ideas and modes of thought in which we in the West, have been brought up from our earliest years. And as the many years of experience of Christian missionaries in Buddhist lands have at last taught them the great importance of a right understanding of Buddhism, just so it is equally necessary, if any progress is to be made at all, for Buddhists to understand those fundamental religious ideas that form so large a part of the lives of sincere Christians. The present speaker has come to realise this truth ever more and more during the past twentyfive years. That great Buddhist missionary, King Asoka, understood this quite well in the third century before Christ, and has placed it on record in his rock Edicts,<sup>1</sup> Christianity and Buddhism in other words are sister religions. It is necessary for them to understand, not to despise each other.

The time of the Buddha's sojourn among men in India was a time of keen philosophical speculation and enquiry. Questions concerning the why and the wherefore of existence were eagerly discussed, and the main outline of some of the answers are given in the six systems of Indian philosophy. Yet there had taken place a sad deterioration from the golden age of Indian thought in the Upanishads, and philosophy among the Buddha's contemporaries had largely degenerated into verbal sophistry and quibbling. The Enlightened One realised the futility of all this, and this accounts for the fact

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\* "There ought to be a reverence of one's own Faith and no despising that of others."

that in early Buddhism the Dharma (the Doctrine of the Buddha) was presented as an anti-metaphysical reaction, mainly as a pathway of mental and moral discipline, as a way of escape from the worst evils of life:—old age, disease and death. And this is the starting point of all Buddhist philosophy and speculation; it is a means to an end, the conquest of impermanency. Now, as among the Brahmins of the Buddha's day, so among the Christians of our own time, there are two outstanding questions with which the Buddhist is challenged and which he must be prepared to answer. What does Buddhism teach about God and the Soul or Self? I have, in a former address, discussed the "riddle of the self"; we are here chiefly concerned with the problem of "God". For the reasons I have given, the Buddha was inclined to be very reticent concerning purely metaphysical questions. In fact a phrase was coined at the time, they were called "questions that tend not to edification". Yet the restless mind of man, the thinker, can never really be silenced and the present speaker has come to see, as the result of much study, that the answer to this problem about God, as the ultimate ground of all existence, really lies implicit in the Buddha's teaching. When I speak of God as the transcendent Reality, the ground of all existence, I am not thinking of the God of popular theology either in India or in Europe. We know that in India, when the Jataka Book was compiled such a conception of God had been fiercely attacked:

"He who has eyes can see the sickening sight;  
Why does not Brahma set his creatures right?  
If his wise power no limits can restrain  
Why is his hand so rarely spread to bless?  
Why are his creatures all condemned to pain?  
Why does he not to all give happiness?  
Why do fraud, lies, and ignorance prevail?  
Why triumphs falsehood—truth and justice, fail?"



I count your Brahma one th' unjust among  
Who made a world in which to shelter wrong."

It was against such a deity that Charles Bradlaugh inveighed and Thomas Paine wrote his "Age of Reason". It is the anthropomorphic creation of man's fancy—the God who could say: "Jacob have I loved and Esau have I hated!" Such a being is caustically described in the Buddhist Catechism as 'a gigantic shadow cast up on the void of space by the imaginations of ignorant men'. I want you to dismiss entirely from your mind such a conception in what I am going to place before you. We find ourselves, then, in a world of change—"we have here no abiding place"—nothing remains the same for two consecutive seconds. All phenomena are impressed with the three characteristics: *anicca*, *dukkha*, *anatta*; impermanence, sorrow, absence of a selfhood. These three characteristics are undoubtedly a fundamental point in primitive Buddhist teaching. Old age, sickness, and death, are logically implied in the first characteristic, *anicca*. It was the starting point of the spiritual awakening of the young prince in his palace. So it must sooner or later come to every man. And it must, from the earliest times, since men learned to think, have occurred to them to ask: "Is there then no abiding Reality, in which or in whom we can take refuge amidst all this change?" Recall with me that impressive scene of the final passing away of the great Teacher between the two Sala trees at Kusinagara. He addresses the sorrowing Ananda and says: "After my Nirvana ye ought to reverence and obey the Law; receive it as your master, or as a light shining in the darkness, or as a precious jewel—the Law that I have given; this you ought to obey and follow carefully, regarding it in no way different from myself."

Now, what was implied by this solemn declaration? Here was the germ from which proceeded the idea or formula of an invisible Presence, always with the Sangha; the

teaching and power of the Law (the Dharma); this represented the Dharmakaya, the Buddha's body of Law, ever present with the Order, and a fit object of reverence. It is always invoked in the very ancient Patimokkham ceremonial, (the Bhikkhus' Confessional).

At that most holy place of pilgrimage for all Buddhists, Buddha Gaya, there is an inscription, carved by a Chinese disciple named Ho-yun who had travelled from China to India, "to worship at the sacred spots". In this inscription we read of the Tri-kaya, the threefold Body of the Buddha; first, his human body, Nirmana-Kaya, his body of transformation; next, his Sambhoga-Kaya, his body of bliss; thirdly, the Dharmakaya which is thus described in the inscription:—

"Co-extensive with the universe, inhabiting all time,  
with excellences innumerable as the grains of  
dust, beyond all human character, transcending  
all human language."

Such was the conception of the invisible body, worshipped by the devotees who visited the sacred spots, and also by the human and superhuman beings represented in the early sculptures, prostrate in adoration before the seat or throne, where the Buddha had once sat, and which was tantamount to an altar.

Then there is the relic shrine, chaitya, a form of worship that existed from an early time. It is interesting to note how, in later days the chaitya occupied the extreme East part of the cave temples or Indian basilicas. It is always found in the chord of the apse, and so placed that the worshippers may perform around it the customary perambulation, from left to right, i.e., keeping the right shoulder or hand, always toward the object to be revered even as in Asvaghosa's *Life of Buddha* we read, "three times they walked around". In the Chaitya, Buddhists would be reminded of the omnipresence of the Dharmakaya in a most impressive manner. That is the meaning of those figures we see in the Sculptures



at Sanchi turning towards the Wheel (Chakra) or the Throne with clasped hands and awestruck faces worshipping the invisible presence of the Teacher. Such then is the glorious Dharmakaya which is immeasurably greater than a personal Creator, or any conception of man. It is with us now, here in this hall; it is present in our own mind and heart; it is always present in the Sangha.

Can we ever define it in the limited terms of human language? "Have you an accountant or a treasurer", asked the holy nun Khema, of King Prasendi, "who could tell you how many grains there are in the sands of the Ganges, or how many measures of water in the Great Ocean?" So neither can it ever be measured by the predicates of bodily form. Thus conceived the Dharma-body was no dead self-acting force. It pervaded the innumerable world-systems as an omnipresent immanent energy. It provided the medium in which all ranks of existence could "live and move and have their being." It was the source of the Supreme Enlightenment, the Absolute Wisdom, the Perfect Goodness, of all the Buddhas. Herein lay the common element of character which made all the Buddhas one, transcending all appearances of birth and death. The mysterious essence known as the Dharmakaya thus became the object of the believer's devout adoration. He meditated on it, and on his own participation in it with a solemn joy. His duty was to practise the moral discipline which would bring him into conscious communion with it. "Glory to the incomparable Dharma-Body of the Conquerors" sang the philosophical poet, "which is neither one nor multiple, which supports the great blessing of salvation for oneself and for one's neighbour, unique in its kind, diffused, transcendent and to be known by everyone in himself." (J. R. A. S.)

How misleading then, to represent Buddha's glad tidings of salvation as "atheism"! Yet so it has been represented by its avowed opponents, and strangely enough, even by its friends. Atheism to a Westerner means a materialistic and

purely mechanical, fatalistic view of existence, a denial of all spiritual aspirations. The grand teaching about the Dharma-kaya, which I submit, is quite orthodox, has given rise in Northern Buddhism to the conception of Amitabha, the Buddha of Infinite Light. God in this sense then is most certainly a reality. Recognition of this Law gives us light on the conditions of our existence so as to render it possible for us to find the right path. We may call it the Dharma-kaya, the Law-body, or Amitabha, the source of Infinite Light, or by some other name. It is the norm of all nature involving the bliss of goodness, and the curse of wrongdoing according to irrefragable causation :

"Thou, the abiding and sublime  
Art never moved in change of time,  
Thou Teacher of Life's duty."

Such then is the omnipresent Reality that gives a meaning to all life. As Shelley, our own poet, so finely says :

"Yet, not the meanest worm  
That lurks in graves and fattens on the dead  
Less shares thy eternal breath".

The great goal of enlightenment, Nibbana, is to become one with it; it is therefore not a personal God or an objective deity. It is not concrete nor material, nor real to the senses, yet it exists, it is spiritual and can be discovered by the mind. It is the source of all rationality and righteousness, of science and morality, of philosophy and religion. The sage of the Sakyas was one ray of Its light, for us the most powerful ray with the clearest, brightest and purest light. He is the light that came to us here in this world and in India in the form of Gotama whom we call the Buddha.

The Buddha Himself speaks of it only in negative terms. It is "the Unborn, Uncreated, Unoriginated, Unformed." The realisation of it is what is called Nibbana. To come back then to our original question, when Buddhists are asked : "What does Buddhism teach about 'God'?", they need not



be afraid of the question. Whatever spirituality there is in the conception of God is in Buddhism purged of all anthropomorphism and superstition. The reality that shapes existence, the Good Law, leading life step by step onward and upward toward the goal ; that in Buddhism is God. It is the Law by which the lowest must rise to the place of the highest,—the Law by which the vilest must become the purest. The Tathagatha has preached the way of enlightenment ; he has set the wheel rolling which shall never be turned back. It is now our duty to follow up His thought, to become enlightened, to spread enlightenment and to increase it. It is infinite, and thus the possibilities of invention are inexhaustible. We know some of the wonderful things which man can do ; the wonderful things which he will be able to do can at present only be surmised by the wisest sages, but greater than all these wonderful discoveries will be the application of the Lord Buddha's maxims of lovingkindness in all fields of human intercourse, in labour and politics, in family life and social affairs, and even in our dealings with the degenerate and the criminal.

The enlightenment of our minds is most important. For the Dharmakaya differs from the Christian God conception in one important respect. It is not the creator of man. We are our own creators. We are not clay in the hands of a Potter. As the Dhammapada has it :

“By ourselves is evil done,  
By ourselves we pain endure,  
By ourselves we cease from wrong,  
By ourselves become we pure.  
No one saves us but ourselves  
No one can, and no one may.  
We ourselves must walk the path ;  
Buddhas merely teach the Way.”

The Dharmakaya guides our steps in the Path from the very beginning. So while retaining all that is sublime and

truly spiritual in the God conception of the great Religions, Buddhism rejects the fatalistic conception of a Creator, thereby leaving man entirely free. As Sir Edwin Arnold has expressed it: "it is the proudest assertion ever made of human freedom". Although the Buddha cannot save us, we can and we should avail ourselves of the light and grace of the Dharmakaya, for It is the perennial fountain of inspiration to mankind. May we grateful accept Its illimitable light! We can understand the spirit that inspired that verse of the Dhammapada (387), that has been called the Buddhist doxology:

"Bright shineth the sun in his splendour by day  
And bright the moon's radiance by night.  
Bright shineth the hero in battle array  
And the sage in his thought shineth bright.  
But by day and by night—none so glorious, so bright  
As Lord Buddha, the source of all spiritual light!"

(Address delivered at an Educational Conference at 41, Gloucester Road, W. C. I., London.)

### IS MODERN BUDDHISM CORRUPT ?

By

B. L. BROUGHTON, M.A. (Oxon).

#### III

We see then that Burmese Buddhism is not a veneer imposed on primitive animism, but the so-called superstitions have ample warrant from the scriptures themselves.

What, we may ask, are Burmese practices?

We hear much abuse of the *bhikkhus* or *phongyis* as they are called in Burmese. Christian missionaries naturally hate a body of men who protect their co-religionists from the seduction of the superstition by which the missionary gets his living, the British imperialist rightly attributes to the influence of the *sangha* much of that lack of cringing servility which is a marked characteristic of the Burmese,



so Europeans of the types who expect as their due that every Oriental should lick their boots, naturally detest the family of Buddha which all tyrants hate and fear, for they know that as long as the *Sangha* exists the Burmese people cannot be destroyed.

The Burmese *Sangha* has never feared to raise its voice on behalf of the oppressed, and even in the sad times of the recent rebellion in which the gentle English showed they had not much to learn from the Prussians in the way of savage repression, the only voice raised for humanity and reason was that of the *Sangha*. In former days the *Sangha* was more in touch with the people, when education was in their hands.

The result of the hybrid English education has not been good ; in the monastery school the pupils may not have learned the population of Australia and they may even have been told that the earth was flat, but they received the finest ethical training in the world, and after all, that is more important for the production of good citizens than memorizing statistics about places which the pupils will in all probability never see. It is a very good sign that the Buddhists are awakening to the necessity of education and Buddhists' schools are opening in most districts. Rangoon has its magnificent Numar National School,—in Government Schools Buddhist festivals are now observed and even mission schools no longer dare to carry on the despicable persecution which raised such a storm of indignation in Rangoon a couple of years ago. I myself in my speeches in Burma never neglected to emphasize the duty of Buddhist education ; I always said that if I had a son I should put him under a common bhikkhu, rather than a Christian missionary.

Lastly, in regard to the moral character of the *Sangha*. Of course there are unworthy members ; I know of one disreputable old man whose family had disowned him owing to his lifelong bad conduct and who joined the *Sangha* because he had nowhere to go.

The old gentleman certainly deserved life in a cell, but not a monastic one.

But if an institution is to be judged by its worst members there is not an organisation in the world, religious or other, that will escape condemnation.

Sir Joseph Maung Gyi assured me that seventy-five per cent of the Burmese bhikkhus are good.

I cannot omit some mention of Himalayan Buddhists. I went to Darjeeling two years ago to attend the All-India Buddhist Conference. I expected to find the Christian missionaries as numerous as *karaputtas* in summer and aggressive as only Christians can be, while Buddhism dwindling and humiliated would be reduced to a few rags of superstition.

I am happy to report that things are much better than I had anticipated. The prevailing form of Buddhism in the Himalayas is the Red Cap or Old Sect of the Lama Church. The only Geluppa or Gellew Cap Reformed Monastery is the famous Ghoom Gompa, founded fifty years ago by a great lama from Mongolia.

As regards the Red Cap or Nyingma, their chief fault is putting the Buddha in a secondary position; in a Nyingma shrine Padma Sambhava always occupies the central position of honour, the Buddha is placed beside him in a secondary place which is not right, for no disciple, however noble, can be greater than the World-Honoured Teacher. The present head of the Nyingma Church is a brother of the Raja of Sikkim and has effected some excellent reforms in discipline, notably in the matter of temperance. I did not once see a drunken lama in either Darjeeling or Kurseong, and I was told that some years ago lamas reeling about the street were an everyday sight.

Besides the reform in the priesthood the Himalayan Buddhists are engaging in social activities. Mr. Sha Denlha has founded a Buddhist Hill Boys' Institute and during my



stay at Darjeeling the members gave an excellent performance of a play on the life of the Buddha.

There is also a Y. M. B. A. at Darjeeling.

Before leaving the Himalayan Buddhist I should mention the fine work of Mr. Dharmacaryya, a Nepali gentleman, who has done so much for Buddhist education and has saved numbers of Buddhist children from the clutches of the missionary and a life of Christianity.

Missionaries are of course opposing Buddhist schools with the usual Christian venom, and I will cite one example of true Christian spirit at Kurseong. Two children who had been attending a mission school were transferred by their parents who were Buddhists to the school newly opened by Mr. Dharmacaryya.

A missionary woman carried these two children to her house and thrashed them unmercifully!

I urged Mr. Dharmacaryya strongly to help the parents to institute proceedings against this fanatical sadist.

A remarkable example this!

Christianity, which once carried fire and sword over the world and left a trail of carnage in every continent has sunk to the level of Mr. Whockford Squeers, it carries out sadist cruelty on defenceless peasant children!

Of course, missionaries know that the moment Buddhist education is fully established their occupation is gone and they will be numbered among the unemployed.

Turning to Indo China, I was unable to get sufficiently into touch with the people to form an accurate judgment, but as regards Siam, the fact that all temples are kept closed except the Wat Phra Theo which adjoins the palace shows that the people cannot, I fear, have much real enthusiasm.

There was a great reform and revival movement in Siamese Buddhism carried out in the middle of last century by good King Monghut who was for many years a bhikkhu and only disrobed when called to the throne. I feel that a similar revival is needed now; for the upper classes are

becoming very indifferent to religion. Temples are only opened on *uposatha* days and even then most of the worshippers are old women, a remarkable contrast to the neighbouring country of Burma where the people of every class are devotedly attached to the Dhamma.

Keeping temples closed is a great mistake.

One may have seen or heard something during the day that vexes one beyond measure, like jut in the eye the irritating thought cannot be banished, but if one can visit a temple, burn incense and light candles one returns to calm and a true sense of proportion.

In Bangkok I always went to the Chinese temples which are constantly open and thronged with worshippers.

The best thing I saw in Siam was the Boy Scout camp at Petchabari.

The lads were clean, efficient, and enthusiastic over their work.

Every evening they had a Buddhist service which was a splendid culmination of a well-spent day.

The beauty of the Scout Movement is that it represents the future and the fact that it has been taken up so enthusiastically in Siam is a very good omen for the future and I feel sure that the Siam of the coming years will be better than the past, more active and efficient, for no Scout could use that horrible expression "*mai penerai*" it does not matter which one hears as often on the lips of the average Siamese as "*nitehero* with the Russians or "*mañana*" with the Spaniards.

As regards the Siamese Sangha good work in Pali scholarship is being done at some monasteries in Bangkok, and the bhikkhus are also, I believe being employed by the government to preach hygiene to the people.

But there should be more religious activity and interest in social work.

Turning to Cambodia and Annam I was never able to get really in touch with the people; they seemed shy of a



European foreigner, and I never really became acquainted with any Cambodians or Annamites except bhikkhus.

The Cambodians are a people who deserve our pity, a gentle race who have been great, but who have now reached the sunset of life, slowly decreasing in numbers and facing the future without hope. Of their devotion to Buddhism there can be no doubt.

Temples in Phnom Penh are numerous and not closed as in Siam.

One evening I visited Votum Bedei the oldest monastery in Phnom Penh.

The whole *vihara* followed me round with breathless interest and a handsome young bhikkhu who spoke French well asked me many questions about my travels and the work of the Maha Bodhi Society in London. A European Buddhist was such a novelty to these Cambodian brethren that they could scarcely have been more excited and astonished if I had been a deva!

I was introduced to the Cambodian *Sangharaja* and other leading Maha Theras, and found all of them sympathetic towards the work of propaganda in the West, although the idea was novel to them. I should not omit to mention Mademoiselle Karpeles, the head of L'Institute Boudhique" at Phnom Penh who spends much time travelling about the country encouraging Buddhist activities and teaching the Cambodians to understand their religion.

Annamite Buddhism is, of course the same as that of China, in fact the Annamites have copied China in everything. The temples at Hue the capital are numerous and in good condition, and I found the Annamite bhikkhus extremely friendly. I was not long enough in the country to pass an opinion on the activities of Annamite Buddhists, but the fact that the Annamite colony in Bangkok have a fine temple of their own shows that Annamite Buddhism is not wanting in vitality as the people care enough for their religion to wish to take it abroad with them.

When we turn to China, we are dealing with a country and nation that has been more lied about than any place on earth, and when the average European writer expatiates on the corruption of Buddhism he usually cites China as conclusive evidence.

I may here venture to correct a little mistake made by Sir Hari Singh Gour about the "Snake Temple" at Penang. This place is not Buddhist but Taoist and is a small poor building which nobody would ever think of visiting except for its gruesome serpentine livestock. Sir Hari was probably misled by seeing a picture of the Buddha there, but such inter-religious courtesy is quite common in China, in fact one frequently sees the Founders of the "San Chiao" or "Three Religions" grouped together, the Buddha in the centre, Confucius on one side and Lao-tze the founder of Taoism on the other. I was delighted to see a picture of the Buddha in a Taoist temple and of course I then bowed reverently to the picture of Lao-tze.

It is a pity that our friend did not visit the magnificent Itam Buddhist Temple just outside Penang, which is a splendid monument of Buddhist devotion, quite new, and thronged with worshippers. I had not time to visit the Chinese Buddhist Temple in Penang itself, but I was told that it was a splendid structure and that the daily services are well attended, clear proof that Chinese Buddhism is living in Penang.

As regards Buddhism in China itself I feared that I should find nothing except decay and the Chinese people the prey of the missionary.

When our Venerable Dhammapala visited Shanghai forty years ago, he found everything very dead, no social activities, and the Chinese bhikkhus at the convent he visited were more interested in his dress and appearance than in Buddhism.



## ZOROASTRIANISM AND BUDDHISM

By

PUNDIT SHEONARAIN.

The religion of Zoroaster was established at least 800 years before the birth of Christ.

The creed was professed by ancient Persians from the end of the 6th Century but lost influence after the downfall of Achaemenian Dynasty in 331 B.C. It was again made supreme by the Sassanian Dynasty (227-636 A.D.) until supplanted by Mohammadans. The teaching of the creed is conveyed in a simple declaration "Perform good actions and refrain from evil ones". Zoroaster made no effort apparently to obtain proselytes or in any way to interfere with other religions.<sup>1</sup>

We know that Persia suffered from two invasions. The first was Alexander the Great's invasion. History tells us that he destroyed Dara's two Imperial libraries by setting fire to them.<sup>2</sup>

Zoroaster's original sayings existing in these two libraries must have perished. Very likely they have been preserved in some families. As to what happened to religious books during the invasion of the Mohammadans, we possess no definite information. We know this much for certain that except a very small number of Zoroastrians scattered here and there, the country was converted wholesale. Those who did not agree to embrace Islam found asylum in India and their descendants are now known as Parsis.

I give a long quotation from a well known work on "Iranian Religions". It is interesting to investigate into the antiquity of Zoroastrian scriptures in their present forms and to

<sup>1</sup> Harmsworth Encyclopaedia, Vol. X, p. 613.

<sup>2</sup> Journal R. A. Society, Bombay Branch, March 1916, p. 479).

trace the influence of Buddhism on ancient Persians or Zoroastrians. We may mention in this connection that Gotema, the *rishi*, was the founder of one of the schools of Hindu Philosophy. Gotema was also the family surname of Siddhartha Sakya Muni. As to why a Gotema, who could be no other than Gautama Buddha, be called heretic could only be explained by the theory that he did not base his religion on any revealed book. It will be an interesting study to trace how the texts of perished books were reproduced from memory. Professor Max Müller thought that libraries could be reconstructed from memory so accurate and retentive were the memories of orientals in ancient days.

"No one who has studied the Zoroastrian doctrine of the *Saoshyants* or the coming saviour-prophets can fail to see their resemblance to the future Buddha Maitreya. We are perhaps justified in pointing out the striking similarity of the representation of the coming Maitreya with Saoshyant, the deliverer in the Parsi religion. Even though we do not know when the legend of Saoshyant received the development it now presents still the dominant position of Maitreya in the northern school must have been influenced by it.<sup>1</sup> How much Buddhism and, incidentally, Indian culture in general, especially architecture, has been influenced by Achaemide Persia must be patent to the readers of these celebrated authorities. The whole doctrine of the Dhyani-Buddhas and Dhyani-bodhisattvas appears to rest on the Zoroastrian theory of the Fravashis.<sup>2</sup> In some Buddhist sculptures the Sun-god is represented as wearing a distinct girdle, the *avyanga* (Avesta: *aivyongha*).

Valuable material for a comparative study of the religions of the Buddha and Zoroaster, especially as regards the origins of the former in so far as they are not traceable to the indigenous Indian schools of Sankhya and Yoga will be available, in Father Weiger's *Buddhisme Chinoise*, who sees the antecedent factors of Buddhism partly in "Indo-Iranian Mazdaism".

As indicated above, the temptation of the Buddha by Mara offers a close analogy to the temptation of Zarathushtra by Angra Mainyu. Perhaps the most striking part of both the legends is the enigmas propounded by the Evil One to the Good Spirit. The Parsi Vendidad 19, 4, speaks of riddles in this connection exactly as does the Buddhist *Suciloma sutta* of the *Sutta Nipata*.

<sup>1</sup> Buddhist Art, p. 190, Grunwedel-Burgess.

<sup>2</sup> *Ibid*, p. 195.



"A man is born who is a chief in assemblies and meetings, who listens well to the holy words, whom wisdom holds dear and who returns a victor from discussions with Gaotema the heretic." Who is this Gaotema of the well-known sixteenth sentence of the Farvardin Yasht? Dr. Tiele and a number of scholars who have investigated the passage in connection with the age of the Avesta, will not admit that there is any reference here to Gotama the Buddha. Still the name remains very striking, and the importance of the passage cannot be diminished by two more which I cite from the same Yasht. In the 41st section of this same Farvardin Yasht, Zarathushtra is called "the head of the bipeds." This expression at once reminds one of the characteristic epithets of the Buddha—*dvipadottama* and its synonyms.<sup>3</sup> Darmesteter has already noted in section 89 of the same Yasht the important phrase "the turning of the wheel". In the English translation<sup>4</sup> he refers to Mihir Yasht 67, and rightly observes that the "expression smacks of Buddhism". And it is obvious that a strong case could be made out for the resemblance if the text was fixed and offered no variants. But this unfortunately is not the case. Darmesteter himself chooses the reading *cithra* and not *cakhra* in his Guimet translation and renders "*qui le premier detourne le visage*", and only in a footnote tells us that the reading *cakhrem* would give "who turned the wheel".<sup>5</sup> In Mihir Yasht he prefers the reading *rathwya-cakhra*.<sup>6</sup> Geldner's standard text gives *rathwyacithra* in Mihir Yasht and *cithrem* in Farvardin Yasht.<sup>7</sup> Wolff, whose latest translation of the sacred books of the Parsis is entirely based on Bartholomae's Lexicon, ignores the reading *cakhra* in both passages.<sup>8</sup> On the other hand, Kanga's Gujarati version, which no doubt represents the traditional interpretation, is in both cases based on the reading *cakhra* which he himself adopts, though he neither adduces the rival readings nor hints at the Buddhistic similarity.<sup>9</sup> It may be permissible to hazard one's opinion that Zarathushtra "turned the wheel against the daevas" would suit the text better than that he "turned away his face from them".

There is one chapter in the small remnant extant of the once extensive Parsi scriptures which comes much nearer to the spirit of Buddhism than any other one can think of,—the Aogamaide. The opening words are

<sup>3</sup> See, e.g. Lalitavistara, p. 167.

<sup>4</sup> S. B. E., XXIII, 201.

<sup>5</sup> Le Zend-Avesta, II, 528.

<sup>6</sup> *Ibid.*, p. 400.

<sup>7</sup> Pp. 139, 187 Avesta.

<sup>8</sup> Avestadie heiligen bucher der Persen, pp. 208, 242.

<sup>9</sup> Yasht ba maeni, pp. 96 and 215.

sufficiently arresting at least in the light of the native Pazand commentary: "I come into this world, I accept evil, I resign myself to death", for "there comes a day, O Spitama Zarathustra, or a night when the master leaves the cattle, or the cattle leave the master, or the soul leaves that body full of desires". The everlasting fount of all human misery is nescience (*avijja*) as taught by Buddhism, and our Iranian sermon has it that "it is ignorance that ruins people, the ill-informed". The inexorable ruthlessness of the demon of death is expatiated upon in resonant lines which are like echoes of the haunting descriptions of cemeteries in Pali writings:

Pairithvo bavaiti pantao  
yim azhis paiti gau stavao  
aspangadhō viranghadhō  
viraja anamarezdiko  
hau did aevo apairithvo  
yo vayaos anamarezdikahe

"You can journey along the road that is guarded by a snake large as an ox that devours horse or man, the pitiless, but one road you cannot traverse—the path of pitiless Vayu".<sup>10</sup>

## CONCENTRATION

By

LIEW KUN CHEONG.

The best way to practise concentration is to persistently develop Right Endeavour and Right Mindfulness. In the *Majjhima Nikaya*, the pious layman Visakha asked the nun Dhammadinna, "What, Venerable One, is concentration, what the mental images that pertain to concentration, what the requisites for concentration, and what the practice of concentration?" Her reply was, "The coming of the mind to oneness, this friend Visakha is concentration. The Four Applications of Mindfulness are the mental images that pertain to concentration. The Four Great Efforts are the requisites for concentration, and the exercise, practice, and increase of these same things—this is the practice of concen-

<sup>10</sup> The Religion of the Iranian Peoples by Tiele, pp. 159—161.



tration." Inasmuch as one of the effects of the Four Great efforts is to produce good states of mind, it should include the meditation on goodwill, loving-kindness, sympathy and equanimity towards the four quarters and above and below. The Four Applications of Mindfulness, as fully explained in the Maha Satipatthana suttanta, are briefly as follows:

Ever consider the bodily impurities, sitting down cross legged ; mindful of one's movements, whether walking, standing, eating, drinking, lying down, stretching forth an arm, attending the calls of nature or however the body is disposed or sitting still and breathing ; watch the feelings and thoughts so as to immediately suppress craving and evil, besides ever consider their coming to be and their passing away. Furthermore one is to be conscious if any good quality is developed such as one of the factors of enlightenment.

Man is ever hankering and the mind is ever in quest of anything and everything outside of his person ; hence craving and bad thoughts are unceasing. The practice of Right-Mindfulness is to energetically bring the mind to dwell within and about one's person ; and to the length of time one devotes to this practice, correspondingly contact is minimised. When contact is minimised, proportionately are craving, evil, opinion, and delusion put away from oneself. But contact, however, is one of the supports of life, yet the practice is to cut it off. Therefore one can imagine how difficult it is to practise Right-Mindfulness. In my opinion it can only be developed little by little each day, but this does not mean that one is to practise only a little every day. It must, on the contrary, be practised as earnestly and diligently as possible.

The Lord Buddha said, "The one and only way, O Bhikkhus, leading to the purification of beings, to the passing far beyond grief and lamentation, to the dying out of ill and misery, to the attainment of right method, and to the realization of Nirvana, is the Fourfold Application of

Mindfulness." Observe, all these attainments are to be realized by this only Way. Personally I am convinced that by this practice alone can one come to comprehend the deep meaning of the Teaching. But, of course, Right Conduct should form the initial stage. "Search for the Truth" is one of the Factors of Enlightenment. To search is to practise Right Mindfulness, *i.e.*, to search within oneself; and Truth is the truth of the wisdom of our Lord that we find here and there in the Nikayas. Truth is not to be understood by logic, but verily by practice along the only Way. Then will one come to realize how wonderful is the Teaching, how impossible it is for an untrained man to understand, and how sweetly true is the statement that this Religion is beautiful in the beginning, beautiful in its progress, and beautiful in its consummation.

The mind of man is continuously being deluded; therefore to attempt to bring to light the meaning of deep questions concerning the Teaching is simply hopeless. An endeavour to find out by logic will produce results which are only the conclusion of a deluded mind; this is unequal to the deep truth beyond.

I quite agree with Mr. Miriam Salanave when he says unfortunately many Buddhist writers of to-day incline to a redundancy of academic abstruseness which tends to obscure rather than elucidate the beautiful Teaching of the Enlightened One. If a man tries to reconcile the Teaching of our Lord with science or with whatever else in the world, the more he endeavours in such directions, the farther is he from Truth. Why? It is because he is not "searching within himself." And for this reason also that the Fully-Awakened Master said that we should not think of water, fire, wind, and earth, past, future, and present and all else including the heavens, the latter being even among the Ten Fetters. Instead of practising, if one were to worry oneself to excess by trying to solve deep discourses, any conclusion arrived at would be neither satisfactory nor free from doubt. As



Anagarika Brahmachari Govinda said in his article "development did not so much consist in the solution of our problems as growing beyond them and if one tried to solve all, our development would be stopped already in the beginning." I have here deliberately left but the word "spiritual" before "development" in this brother's article, because, excuse me, there is indeed nothing abiding as our Lord frequently emphasized. The only development so far as I know is the development of Right Mindfulness.

"Hold fast to the Truth, O disciples, make the Truth as your island, as your refuge," said the Exalted One. It is even so must one resolutely train in Right Mindfulness. As a matter of fact the man who really takes upon himself to practise according to injunctions as contained in the Suttantas will not care to talk about, much less worry over, such matters as soul, Nirvana, or similar progress-hindering things.

In conclusion I may add that I much sympathise with Mr. K. Fisher in his earnestness as expressed at the end of his article: "Even if this development takes a long time—the way has been pointed out to us by our Teacher, the Buddha, the Fully-Awakened One. If only we exert ourselves in this direction we cannot fail to attain our goal." This is a noble resolve, and should serve as an example. Indeed we should practise resolutely, all else matters little.

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## BUDDHIST MISSION IN ENGLAND

TO THE EDITOR, "CEYLON DAILY NEWS"

Sir,—The New Year is fast approaching and with it the Maha Bodhi Society Buddhist Mission in England will be completing its seventh year of active work in the West. These seven years have not all been plain sailing. It had to go through troubled waters, facing all sorts of criticisms, mostly destructive, but it has not faltered.

The unique position the Mission occupies, as well as the importance of its good work, is shown by the growing number of people who take an interest in Buddhism and, thanks to the tireless efforts of many friends from Burma, many individuals and groups in this country to-day, have the good fortune and happiness of being able to gratify their religious desires.

Only those who understand what Buddhism is can really appreciate the need for a centre in Europe. Buddhism is not a religion that seeks converts ; it is a religion for a man who wants it, who needs it, for it faces the fact of sorrow and suffering all through life and then points the way to true happiness that is to be won by the cultivation of one's own powers and through one's own efforts. Teaching the deepest compassion and pity for all forms of life, Buddhism upholds an ethical standard that is second to none and plain commonsense that cannot be surpassed. There is but little need to emphasise the beauty of Buddhism and its great value as a help in modern life. We are presenting the Truths of the Buddha in all their universal and useful sense.

We are thankful for what has been done, but our future is not secure. We urge all who esteem the ethics and the literature of the Buddhist religion to come forward and help us. Our Mission can be supported in two ways—by



large amounts from a few friends, or small amounts from many. The former are welcome, but the latter ensure much greater interest in our work.

It is a matter for pity and shame that our Sinhalese Buddhists take so little interest in this Mission. I appeal most earnestly to all those who believe in the "*Dhamma Dana*" to help us in our work of giving this Light of Truth to the West.

It seems to me a very good idea if every family in Ceylon would have in their house a donation box, so that they, and their friends who visit them from time to time, may contribute towards this cause—it's the little drops of water that make the mighty ocean! The money collected could then be forwarded to the Buddhist Mission (41, Gloucester Road, London, N.W. 1) every month or quarter according to the convenience of the person collecting.—Yours, etc.,

DAVA HEWAVITARNE,

(*Manager, Buddhist Mission in England*).

41, Gloucester Road,  
London, N.W. 1.

[We are reprinting this letter from the "Ceylon Daily News," hoping that it will appeal to our readers. The Buddhist Mission in London is indispensable for the work of the Mahabodhi Society and the Buddhist public should do everything in its power to maintain it.—Ed.]

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## ✓ BAMIAN (KABUL)

A literary society of Kabul known as *Anjuman-i-Adab* has issued this year its Annual which is more of the dimensions and contents of a Gazetteer than an Annual. We are only concerned with things Buddhist in it.

This Annual at pp. 12 and 13 reproduces 29 heads, busts, etc., of variety of descriptions found in A.H. 1305, now forty five years ago in the vicinity of Jelalabad which was a great Buddhist city described by the Chinese pilgrim Hwan Tsang. In addition to these, there is a statue of the mother of Gotama in the pose of holding a branch of a tree at Lumbuni sometimes before his birth. This is a beautifully typical one. The tree described in the note to this statue is *Asoka*, but it was really *Sal*. This Annual further reproduces certain writings inscribed on stone in seven characters which are submitted to scholars and experts of Europe for decipherment. In addition to these one tower or column 80 feet high called *Chakri Minar*, found some miles from Kabul is also shown with a note that it is a monument of Buddhist period.

We know that in the reign of Amir Amanulla excavations on a large scale were carried on under a famous French archæologist, and the finds were then lodged in a Museum. It is not definitely known what became of them during the stormy days of Buchcha Saqqo. It is to be expected that the present enlightened rule of Amir Zahirulla would reset everything found in disorder and confusion.

It is a pity we have no photos of what exists at Bamian. We solicit some of our Buddhist scholars to visit this ancient place, take photos and add to our knowledge.

Bamian, a once renowned city of Afghanistan is situated about 80 miles N. W. of Kabul. The prominences of the cliffs which line the valley are crowned by the remains of numerous



massive towers, whilst their precipitous faces are for 6 or 7 miles pierced by an infinity of ancient cave dwellings, some of which are still occupied. The actual site of the old city is marked by mounds and remains of walls and on an isolated rock in the middle of the valley are considerable ruins of what appears to have been the acropolis, now known to the people as Ghulghulah. But the most famous remains at Bamian are two colossal standing idols, carved in the cliffs on the north side of the valley. They are 173 and 120 feet respectively. These images which have been much injured, apparently by canon shot are cut in niches in the rock, and both images and niches have been coated with stucco. There is an inscription, not yet interpreted, over the greater idol and on each side of its niche are stair-cases leading to a chamber near the head which shows traces of elaborate ornamentation in azure and gilding.

That the idols of Bamian about which so many conjectures have been made were Buddhist figures is ascertained from the narrative of the Chinese pilgrim Hwan Tsang who saw them in their splendour in A.D. 630 and it was verified by officers Major Pelham, T. Maitland and The Hon'ble M. G. Talbot during the progress of the Russo-Afghan boundary commission in Nov. 1895 . . . . .

In 1840 the British routed Amir Dost Muhammad Khan at Bamian.

(The article is on Talbot's Rock cut caves and statues of Bamian. Journal R. Anstral Society Vol. XVIII part 3, J. A. Guay's work at the court of the Amir 1895).

In the above article mention is made of a recumbant figure in a state of Parinirvana about a 1,000 fee in length but modern travellers have found no trace of it because it was built of plastered rubble and was not therefore very durable.

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## BUDDHA-GAYA TEMPLE QUESTION

(A PAGE FROM AN EVENTFUL HISTORY)

We think our readers will remember that in the beginning of the present year, when our General Secretary, Anagarika Dharmapala, was busily engaged in propagating the Holy Mission of Buddhism in the Far West, some interested men of Budhgaya induced a few of the influential Associations of the country to submit a petition to the Bengal Government, praying for the removal of the Japanese image from the resthouse on the ground of its close proximity to the Hindu temple. In the petition the Buddhagaya Temple was asserted to be a Hindu temple. We are glad to inform our readers that the following reply from the Bengal Government has thoroughly demolished such arguments, and once more strengthened the Buddhist right over the place. The cause of truth and justice has once more triumphed.

From the Chief Secretary to the Government of Bengal to the Secretary to the British Indian Association, dated Darjeeling, the 16th October, 1897.

I am directed to acknowledge the receipt of your letter, dated the 29th January, 1897, in which the Association pray for the removal of the Japanese image of Buddha from the Burmese resthouse, on the ground that the presence of the image close to the Buddhagaya Temple, which they assert, has been pronounced by the High Court to be a Hindu temple, is deemed objectionable by a considerable section of the Hindu community. In reply, I am to say that the representation of the Association has been fully considered by the Lieutenant-Governor and the Commissioner of the Patna Division, and the Collector of the Gaya district have been consulted, but that His Honour is unable to accept the contention of the Association that the temple is a Hindu one. It is altogether incorrect to say that it has been so pronounced



by the High Court, as the following passage from the judgment of the Hon. Judges shows :—

“It may be conceded that the Mahabodhi temple, which is very ancient and very sacred to the Buddhists was a Buddhist temple ; that although it has been in the possession of Hindu Mohants, it has never been converted into a Hindu temple in the sense that the Hindu idols have been enshrined or orthodox Hindu worship carried on there ; and that Buddhist pilgrims have had free access and full liberty to worship in it.”

The Government has throughout adopted an attitude of strict impartiality in regard to the temple, and desires to maintain that attitude. While spending, chiefly in the interests of the Buddhists (and also for the sake of antiquarian conservation), large sums on the restoration of the shrine and its precincts, and on keeping the resthouse in repair it has recognized the hereditary position of the Mahant. It has, however, also appointed a Government custodian on its own part to see that the Temple is not injured or despoiled. Free access to the Temple has always been given to the Buddhists, the Mahant being entitled to receive any offerings made. The particular spot at Buddhagaya which is an object of reverence to Hindu pilgrims, and which they desire to visit, is what is known as the new Bodhi Tree. The Government cannot, therefore, admit any claim to treat the temple as a purely Hindu shrine, while it has, at the same time no desire to interfere with the Mahant's position. The conditions which existed before Mr. Dharmapala brought the Japanese image to Buddhagaya can still be observed by both parties, unless they agree hereafter to any change by amicable arrangement, and His Honour trusts that they will be observed. The Japanese image can remain in the resthouse without giving rise to any disturbance, and the Mohant will, no doubt, recognize the duty of checking any disposition on the part of his men to create any trouble.—Maha Bodhi Journal, December, 1897, p. 63.

## THOUGHTS ON EDUCATION

By

BENOY CHANDRA SEN, M.A., Ph.D. (Lond.)

It is not my object here to write a dissertation on education. I should only like to deal with some features of the present educational system in India which have already attracted considerable public attention. I do not care much for an idealistic definition of education, but, at the same time, I feel that it is always necessary to have some understanding of the term before one should venture to propose any alterations in the system through which education is imparted. I must, therefore, say briefly what I believe education should mean. I expect an educated man to be well-read. The greater is his knowledge of things, the more educated I should think he is. There is no doubt that we are living in an age of specialization. With the progress of history almost every branch of thought has been explored and much knowledge has accumulated round every such branch. It is one thing to have an intimate acquaintance with one particular department of culture, and quite another, to have only a superficial knowledge of it. An educated man's range of study may be comparatively narrow. This may be quite reasonably excused, provided that within his limitations he has acquired an amount of compensating depth and intensity. Knowledge of things in general is not to be discouraged, but as long as it does not contribute to the formation of an intelligent outlook on matters of experience, observation, and thought, so long I think it is not to be seriously treated as an attribute of educated mind. For a person who does not claim to possess an extraordinary power of comprehension it is far more difficult to acquire and cultivate this attribute when he dissipates his energy on a diversity of



subjects than when his concentration of thought, and abilities of judgment and understanding are devoted to a more exclusive and narrow scope.

I believe, ordinarily speaking, every human unit must pass through a certain course of training as a preliminary to entrance into the world of the educated. The system of training followed in one country need not be the same as that followed in another. But the one condition of its success and utility lies in its being suited to the national genius and temperament of the people among whom it is to flourish, also to the inevitable peculiarities of environment and to the laws and traditions of the inherent growth of the system itself. Thus any system of education in order to operate usefully must to a large extent be regional in character, but then we cannot also ignore the fact that too much emphasis on this aspect may obstruct international communication and thus defeat its own purpose in a state of isolation which can never go with true education in this scientific age. There must be a well-organised system of education in every civilized country, and equal opportunities being provided for every man and woman, a successful course of training under that system is to be regarded for all practical purposes to be the criterion of education. I am not one of those who are interested in formulating a utopian theory. Although in matters connected with educational problems I have sometimes a tendency to become a revolutionary, yet I believe sincerely that destructive criticism is useless if the goal is not a well-defined constructive plan. The existing system of education anywhere in the world may be criticised in a thousand different ways, indeed every thing human is open to criticism, but it will be silly to condemn education itself on the ground of such imperfections, real or supposed. Unless a better plan is evolved, I shall continue to pay my humble tribute to the existing system in spite of its drawbacks.

I have carefully examined the proceedings of the several

commissions and conferences held within the last fifteen years in connection with the educational problems of our country. It seems that more serious attention has been given to the determination of the *sources and agencies of control* rather than the building up of a more suitable system, if the present one is bad, more capable of realising the educational ideals which the country may have found wholesome for itself after much inner searching, and contact with the outside world. The real needs of the people and their ideals must be closely investigated from every point of view and the system shall have to be determined according to our requirements. Like every other thing, I believe any thing that we want to produce through education can be produced if the method to be applied for the purpose exactly fits the object for which it is intended. A frank statement of the ultimate purpose of any educational reform should precede every endeavour to embody it in a practical shape. If the intention is only to perpetuate the regime of clerks, our education must have to be of the type suited to this object. No need of conferences of educational experts then!

*To be continued.*

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## THE HISTORY OF BUDDHIST THOUGHT IN GERMANY

By

UPASAKA PERSIAN, GERMANY.

### II

About that time a little Buddhist anthology was published (1892) by Karl Eugen Neumann, the gifted son of Richard Wagner champion Angelo Neumann, and one year later followed his translation of Dhammada. After studying Indian philosophy and Pali, Neumann had at that time become the most influential translator of Buddhist texts in Germany. His translations of sacred Buddhist scriptures



represent a monumental life work. Being himself imbued with the genuine sentiment and spirit of Buddhism, Neumann succeeded in suiting his translations to the spirit and style of the German language. With his essay on *Sārasaṅgaha*, a younger Pali text, Neumann fell in line with the great translators. Thereafter followed *Majjhima Nikaya*, *Thera- and Theri-gatha*, *Suttanipata* and *Digha-Nikaya*. What Neumann has accomplished, can only be understood by one who has read his neat little volumes on the Buddha's discourses. Due to his translations many of those sympathetic towards Buddhism could join together to form large or small associations.

Thus a great sensation was created, when in 1905 Seidenstuecker published 'Der Buddhist', being the first German, nay the first European, Buddhist magazine. In 1903, at Leipzig, a Buddhist Mission Society was founded, proclaiming as its goal and aim the publication and propagation of Buddhism, and the promotion of Buddhological research in the lands of the German tongue. For the realisation of this goal the following activities were planned: (1) publication of Buddhist books, treatises and pamphlets, (2) publication of a magazine, (3) holding of lectures on Buddhism. In 1906 the Buddhist Mission Society, now called the 'Buddhist Association', convened the first Buddhist Congress in Germany. Favoured by the general development of the Buddhist movement in Germany, several new magazines came to life: *die Buddhistische Werte*, *Buddhistische Welt*, *der Buddhistische Pfad*, *Neu-buddhistische Zeitschrift*, *Brockensammlung*, and *Weltspiegel*, which through the unfavourable conditions during, and after the war, had to discontinue publication. At this moment, only two papers are still in existence: *Der Buddhaweg und wir Buddhisten* ('The Buddha-path and we Buddhists') and *Buddhistisches Leben und Denken* (B. Living and thinking). It is regrettable that in 1931 also the 'Zeitschrift für Buddhismus' has ceased to exist, a first-class paper whose

editor Geiger and nearly all its collaborators were academic scholars, and which in spite of temporary interruptions had again been published by the Schloss Verlag, Neubiberg-Muenchen.

In 1908 the German Pali Society was founded by Markgraf, a pupil of Nyanatiloka, with Nyanatiloka as its Honorary President. Thereafter, Dr. Bohn called the 'Bund fuer buddhistisches Leben' (Union for Buddhist Living) into existence. But due to the war both came to an end. The above mentioned Markgraf had further started the first Buddhist publishing house in Breslau, which after the war was succeeded by the Schloss-Verlag, now called Benares Verlag, the only Buddhist publishing house in Germany, which publishes, besides historical works and scientific translations of Pali texts, a series of good works of introduction to the world of Buddhist thought as well as books on allied subjects.

The most prominent collaborator of this publishing house is, besides Geiger (*Samiyatta*, vol. 1-2) and Seidenstuecker (Pali Buddhisms, *Khuddaka Patha*, *Udāna*, *Hivuttalla*, etc.), the well known German Buddhist monk Nyanatiloka of Ceylon. Nyanatiloka was born in 1878 at Wiesbaden. He was the son of the late Geheimer Regierungsrat Professor A. Gueth, director of the Reform-Real gymnasium of that town. After leaving high-school, he devoted himself to musical art, especially musical composition under Professor Iwan Knorr (Frankfurt Conservatory) and the famous symphonist and opera-composer Maitre Charles Marie Widor (Paris Conservatory). However, whilst exercising his art and privately pursuing philological studies, his life of spiritual isolation and his inborn attachment to mysticism and philosophy developed side by side with his art. Thus, finally leaving Paris, and abandoning all worldly ambitions, we see him on his way to India, where after wearisome travels through Greece, Turkey, Asia Minor, Syria, Egypt, and Ceylon, we find him one day at Rangoon, where



in 1903 he became a Buddhist Samanera, and the following year a Bhikkhu, the first Bhikkhu of the European Continent. Since then he gradually came in close contact with the Buddhist movement in his native country. Now, whenever Buddhist scholars are spoken of his name above all deserves to be mentioned. His works would require a special bibliography of their own, if one would wish to do him full justice and fully appreciate his activity. His name sounds almost like a myth in Germany, where hardly anybody exactly knows who he is, and from where he comes, though in many Buddhological works he is mentioned as an eminent scholar. Through his works the German outlook with regard to Buddhism became considerably widened. His numerous translations from the original Pali texts which he has translated more than any other author—are not merely to be valued as an eminent philological contribution, but they are also at the same time born of his deepest and innermost being. Even that most rigorous critic Dr. Dahlke says already in 1920 (*Neubuddh. Zeitschr.*): "Nyanatiloka may be considered one of the best experts of Buddhism in our days. . . . His translations belong to the best of our literature and are to be recommended to all. . . ." Amongst Nyanatiloka's chief works are *Anguttara-Nikaya* (in 5 vols.) *Milinda-Panha* (in 2 vols.), *Puggala-Paññatti*, *Visuddhi-Magga*, *Systematical Pali Grammar*, *Buddhist Anthology* and *Dictionary*, etc.

It was in 1909, that German and Italian Buddhist laymen under the guidance of Walter Markgraf joined together for the purpose of founding a monastery in Italian Switzerland. As leader was appointed Nyanatiloka. Willingly he left Ceylon in January 1910 and travelled to Switzerland, where, with the help of the editor of the '*Rivista Internazionale de liberi studii*', Signore Bignamy, an old friend of Garibaldi, he founded near Lugano a little retreat high up in the Alps. Many visitors came to see him there, but only a few came in search after Buddhism. However, owing to the

extreme cold of the place, we see Nyanatiloka visiting Turin, Naples and Rome, from where he paid a flying visit to St. Peter's Church, in the yellow robe of a Buddhist. After spending the coldest months near an oasis in North Africa, he accepted an invitation to Lausanne in French Switzerland, where Monsieur Bergier had erected a decorative Buddhist retreat, called 'Charitas' with library and gilt Buddha statues, on the outer walls of which was inscribed in big letters a resumé of the whole Buddhist teaching, daily read by thousands of passers-by. Owing to the magnanimity of this great benefactor the activities of the German monk did not remain unnoticed. The number of converts increased, one of whom he ordained as Samanera, the first Buddhist ever ordained in Europe. Then, in 1911, accompanied by the other monk-candidates, he left again for Ceylon. Here on a solitary little island in the Ratgama lake Dodanduwa, Nyanatiloka has lived since 1911, surrounded by a number of German, American, Tibetan, Sinhalese and other monk-pupils and lay-brethren, all living in strict conformity with the ancient rules and customs. And it was here, in the peaceful solitude of the jungle, where this indefatigable worker had composed most of his books, that, soon after the out-break of the world-war, one night he was suddenly surrounded by soldiers with pointed bayonets, made prisoner, and sent to the camp, together with his disciples of German nationality: Kondaññi, Vappa, Mahānāma, Vimāla, Sona, Yasa, and the lay-brethren Sobczak, and Ankenbrand with his wife. One year later, in 1915, all, together with the rest of the Ceylon Germans, were conveyed to the prison camp in Australia. In 1916, provided with a repatriation pass-port (*via* America), Nyanatiloka left for Honolulu, and from there, without proceeding any further eastward, turned towards China and, with the help of Mrs. Foster, travelled to Shanghai. In order to find shelter in a Theravada-monastery of the Shans, he under the most trying circumstances set out



on his overland journey to the Shan district of Southwest Yunnan. However, at Chungking, not very far from the Tibetan frontier, he was prevented from proceeding any further and finally in the autumn of 1917, by the pressure of the British ambassador at Peking he was arrested, and under the wrong charge of being a German agent, without any further trial arrested and as the only German imprisoned at the police-prison at Hankow, where he passed the gloomiest days of his life. In 1919 he together with all the other Germans was exchanged by the International Red Cross and sent back to Germany, where in April 1919 he arrived at his brother's villa at Blankenese near Hamburg. Shortly afterwards we find him in southern Germany in a solitary and comfortable retreat in the Odenwald forest, which was put at his disposal by a wealthy and liberal Buddhist lady, who at present is living as a nun in Ceylon. In 1920, on his way back to the East he in vain tried to obtain permission to land in Ceylon—not yet open to enemy subjects—and was forced to continue his voyage to Tokyo in Japan. Though at first absolutely without any means and any acquaintances whatever, he soon gained there many friends amongst the Japanese, was made ordinary professor at the Kumazawa University, and when he was about to leave Japan, about 15 farewell meetings at Tokyo, Kyoto and Osaka were held in his honour. In Tokyo he also became the friend and frequent guest of the German ambassador Dr. Solf, once Governor of Samoa and secretary of State for Germany. In May 1926, i.e. after 12 years' banishment from Ceylon, he, with the permission of the British Government, was again admitted to Ceylon, the land of his adoption. And with ever fresh vigour we find the venerable Master and Elder of the Order still pursuing indefatigably his work, highly honoured by the whole Buddhist world, especially in Germany.

Of the above mentioned late Dr. Dahlke, the founder of the Buddhist House in Berlin, who unfortunately died

much too early, it may be positively said, that his books are the best scientific and orthodox expositions of Buddhism. They are without doubt also intellectually and spiritually the most prominent publications. Dahlke, who claims to be a Buddhist and not a mere philosopher or interpreter, from the very outset categorically denies the existence of any metaphysical and transcendent speculations in the Buddha's teaching. To him, the Buddha's doctrine is pure individualism. Dahlke's starting point is Buddhism considered as a world-conception ('Weltanschauung'), and the aim of his work, the proof that on the 'golden middle-path'—midway between belief and science—the Buddha's doctrine provides a satisfactory, logical and wise world-conception, from the sources of which genuine morality and ethics are streaming forth. That this evidence has been proved, is Dahlke's merit. To appreciate, however, his merits fully, one never should forget, that he was the founder of that famous Buddhist House in Berlin, and that till the last minute of his life he sacrificed all his health and wealth in order to complete and safeguard his work. Thus during that most difficult period from 1923-27 he was working all day in his capacity as a doctor with the single object of financing his work.

*(To be Continued)*

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## REVIEW

INDIAN ART AND LETTERS, Vol. VII, No. I. Published bi-annually by the Indian Society, 3 Victoria Street, London, S. W. I., 5s. per issue.

This volume of the journal contains articles of special value. Alice Boner's "The Theatre in Jungle" is an article of unique value, it may serve the purpose of an eye-opener to many. The artistic quality of the Indians to which the great temples and caves of the Hindus and Buddhists bear



ample testimony has nevertheless an antiquarian interest and is generally appreciated by scholars. A very few of the Europeans who take interest in the old Indian art know that India has still retained some of the features of her poetic and artistic excellence, up to now enjoyed and appreciated by the multitude in remote villages and backwoods of border provinces. The city-life of India has caught the infatuation of western ideas and in the glamour of European civilization has so far forgotten the old culture and art that the anglicised Indian treats the indigenous institutions with a sneer, and a feeling verging on disgust. But the Indian life still beats in those villages, which, according to modern ideas, are the citadel of superstitions and grim conservatism. The subtle art and the purely eastern emotion wrought into fine poetic expression, may be still discovered there by those whose eyes have not been blinded by the splendour of materialistic civilization. The Theatre in The Jungle shows how greatly an impartial foreign scholar with her discriminating critical acumen, may appreciate such old indigenous institutions of India declaring her judgment in a language which sounds like hyperbole. The other day Madame Hogmann, a distinguished French artist, wrote a letter to an Indian friend saying that some of the old Bengal Ballads that she read in translation "deserve to be on the same shelf as the greatest classical masterpieces of Europe, amongst the books that never grow old and in which each generation discovers new reasons to love them." She proved that these ballads are superior to some of the well-known works of Maeterlinck and Madame de Lafayette.

Yet these ballads are scarcely appreciated in Bengal, the reason being that they are now in the custody of illiterate peasants void of western culture, and have been preserved by them through all these long ages. The anglicised Indian never thinks for a moment that they are the echoes of a remote age when India attained a flowering point in refinement and emotional culture. Alice Boner, like Madame

Hogmann, has expressed her frank opinion with much boldness giving the right value to Indian folklore and folkdrama. Nor is this all. Those Europeans who have picked up Bengali closely, may still find a revelation in the *krittan* songs of Bengal, generally sung by illiterate men—they represent the highest culture of this province in the 16th century, when Chaitanya, the godman of Nadia, inspired these songs with the felicités of his spiritual emotion.

This number of the Journal contains very good articles and I believe its predecessors which I have not had the opportunity of reading had also the same distinguishing features. The article on Shakespeare, for instance, written by Dr. Rangee G. Shahani is entirely on a novel line, being a criticism of the works of the great poet from the Hindu point of view. Hitherto many Indian scholars have written on Shakespeare, their views being more or less a reproduction of the ideas of Victor Hugo, Dowden, Taine, and Goethe. The journal contains original articles and shows throughout an attempt to grasp and understand things from an Indian point of view. I have read with great interest the article on Javanese art. The pictorial reproductions are excellent and in my opinion this journal should be read by all friends of India on account of its unique excellence and the bold originality of its contributions.

D. C. SEN, D. Litt.

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## CORRESPONDENCE

TO THE EDITOR "MAHABODHI"

Dear Sir,

I have no doubt that it will be nothing less than a shock to many of us who had the privilege of knowing Mr. Wong Mow Lam, the Editor of "The Chinese Buddhist", to learn that on the 30th October, 1933, he passed away in a sanatorium in Ceylon. In 1931 he came from China to Ceylon to study Pali and Sanskrit with a view to making a comparison between the Chinese text of the Tripitaka and the Pali text. He was working hard for this purpose. When the Ven. Rahula Sankrityayana was staying in the Vidyalankara Pirivena (College), Ceylon, he worked together with the Ven. Rahula on Youan Chwang's *Vinapti Matrata Siddhi Sastra*—a standard work of the Buddhist Idealistic School. After a period of hard labour, Sri Rahula published his Sanskrit restoration of the *Vinapti Matrata Siddhi*, and Mr. Wong, a special issue of the "The Chinese Buddhist" containing an English translation of a volume of the same work. In a letter, Sri Rahula once wrote that Mr. Wong's translation superseded in clarity of expression even the translation of the Belgian scholar, M. Poussin.

To many Buddhists all over the world, Mr. Wong was perhaps better known as the translator of *The Sutra of the Sixth Patriarch*, an invaluable production of Buddhist mystic thought. There can be no greater proof of the unassuming nature of its translator than the fact that although he had such a good grasp of the English tongue, he never styled himself as more than a 'pupil-translator'.

He left behind him in China his wife and children who were being looked after, in his absence, by his friends there. Our sympathies go out to them—to Mrs. Wong and her

children, in their unexpected bereavement. We hope that some of Mr. Wong's trusted friends will continue to assist the family, as they have been doing up to now.

Yours sincerely,  
ANANDA KAUSALYAYANA.

Buddhist Mission in England,  
41, Gloucester Road,  
Regent's Park,  
London, N.W. 1.

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## NOTES AND NEWS

### FORTY-SECOND YEAR OF THE MAHABODHI.

The Mahabodhi Journal enters with this number on the forty-second year of its existence. We have been running the Journal at a considerable loss to us but as its usefulness in the cause of the Mahabodhi Society is so patent, we earnestly invite the co-operation of our readers in increasing the list of our subscribers. We take this opportunity of conveying our thanks to the contributors to the Journal and hope that they will continue to give us their support in future. We shall endeavour to introduce a greater variety in the Journal and may we request our contributors to send us short articles only, so that we may have more room for this purpose?

### SERVANTS OF UNTOUCHABLES' SOCIETY.

The Servants of Untouchables' Society, organised only a year ago, has recently published the Annual Report of its work. The Society aims at the removal of untouchability from the Hindoo community and it has to do an extensive propaganda for carrying out this purpose. The Report informs us that the Society is giving regular help, out of its



funds, to 152 *harijan* students to pursue their studies in Schools and Colleges. Some selected schools are also receiving grants from provincial boards of the Society. Nagpur University has adopted a highly commendable measure in granting exemption to *harijan* students from payment of examination fees till 1940. The Report states that the Society intends to meet the increasing demand for employment among the *harijans* by the popularisation of the spinning and weaving of *khadi*. The Society is fighting against uncleanness which it regards as one of the evils of caste-system. It believes that educative work will be able to lay the axe at the root of the caste-system and free Hindoo society from uncleanness. To this end plays, exhibitions, and cinemas, are being used as means in the general work of uplift.

That the timeliness of these efforts has been appreciated by the country is seen in the fact that the Society and its provincial boards could collect in these hard days, a fund of Rs. 3,75,000 for promoting its work. Mr. Gandhi has obtained Rs. 8,00,000 for his social propaganda in connexion with the *harijans*. There is no doubt that much can be done if all this money is used in a well-directed effort against the caste-system. The plan of work as embodied in the Report meets with our full approval. The Society has done an exceedingly valuable service within the short period of a year and we take this opportunity of congratulating it and expressing our sympathies with its social objects.

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#### PROFESSOR GIUSEPPE TUCCI BRINGS MSS FROM TIBET.

Professor Tucci of the Royal Academy of Italy paid a visit to Western Tibet and after a stay of about eight months there he came back with 3,000 MSS and numerous photographs, mostly, of fresco paintings in Tibetan monasteries representing *bodhisatvas* and Tibetan dieties. The MSS are on Mahayana system of Buddhism. They also contain

accounts of the travels of three Tibetan pilgrims through different parts of India in the twelfth century. It is hoped that much valuable information about India is embedded in these early records. Professor Tucci will study them carefully on his return to Rome. The fresco paintings also will no doubt throw light on the relations between Tibet and India and other countries when a thorough examination is made of them. A great orientalist like Professor Tucci in possession of such a valuable treasure should be able to enlarge our knowledge of Indian history to a considerable extent and we are looking forward with eager interest to the publication of his researches in this new field. Professor Tucci has much to say about the hospitality of the Tibetans whom he praises for simplicity, kindliness, and geniality of temper.

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#### CENTENARY OF RAJA RAMMOHUN ROY.

Raja Rammohun Roy, the great Indian reformer, died in Bristol in September 1833. His centenary celebrations were held in Calcutta during the last Christmas holidays. The students organised a centenary, and an exhibition as part of the celebrations. The All-India Centenary which was held immediately after was addressed by many notable persons like Dr. Rabindranath Tagore, Mrs. Sarojini Naidu, Sir J. C. Bose, Sir B. N. Seal, Sir S. Radhakrishnan, etc. The speakers laid particular emphasis upon the Raja's sense of "indivisible unity of humanity." Dr. Rabindra Nath Tagore observed in his presidential address: "Among those who sought to bring victory to India's soul in this bitter struggle, Rammohun was one of the foremost in the modern age. Even in the darkest days the same call to unity had been heard from time to time. Rammohun saw the vision of India united, not merely because of political necessity but for the sake of unity of religion."

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## ORIENTAL CONFERENCE AT BARODA.

Scholars from different parts of India met at Baroda a few days ago as delegates to the Seventh Session of the Oriental Conference which was presided over by Mr. K. P. Jayasawala of Patna High Court. Reports of his address have been published in some of the newspapers in Calcutta. Mr. Jayasawala is an orientalist of wide repute and the address that he gave on this occasion bore testimony to his scholarly insight into the various problems of Indian historical research. We hope that the lines of investigation which he suggested will be taken up by competent scholars in India and abroad. Although full proceedings of the Oriental Conference are not available now we believe that many valuable papers on different branches of Indian History, Archaeology, Ethnology, Linguistics, etc., were read and discussed at this Conference. It is desirable that the volume which will contain the more important of these papers should be published at an early date. In this connexion we may be permitted to make a suggestion. Having regard to the importance of the study of Buddhism on a comprehensive scale, an effective step will be taken in this direction if in future a section is devoted exclusively to Buddhist History and Culture at such Conferences.

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## AN INDIAN ACADEMY.

Dr. P. Guha-Thakurta suggests in an article in *Triveni* (July-August, 1933) that an Indian Academy should be organized for a proper appreciation here and abroad of the vernacular literatures of India. It should also encourage writers by the annual award of an "Academy Prize", and undertake to secure world recognition for those literary men who deserve the honour. He thus sets forth the aims and objects of the Academy:

"(1) To run a journal, preferably a monthly; (2) To publish a certain number of works of outstanding merit submitted to it and to undertake

translation into one or more foreign languages of any work likely to receive international recognition; (3) To organise periodic enquiries into the condition of Indian vernaculars, record their progress, formulate ways and means for their progressive development, encourage promising writers and give writers in one vernacular every possible opportunity to make themselves known to writers in other vernaculars as well as to the public."

There can be no doubt as to the serviceableness of such a body. If Dr. Guha-Thakurta starts work on a small scale along these lines with a few men who need not combine an international reputation with what is truly essential, the ability and the desire to make the scheme a success, the Academy may someday become an accomplished fact. At the very start we may do without the immediate help and support of those few men who are wanted everywhere. A scheme like this can be carried out by young and energetic men who possess both taste and judgment.

\* \* \* \* \*

#### A GIFT TO THE LONDON ACADEMY OF ARTS.

Mrs. Gertrude Abbey, the widow of an artist, has made a gift of £95,000 to the London Academy of Arts. Her husband was an American who settled in England in 1878. He was a Royal Academician and an Associate of the Royal Society of Painters in Water Colours. Such an act of generosity ought to find imitators among the Buddhists for advancing the great cause of Buddhism.

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#### DHAMMAPALA MEMORIAL COMMITTEE.

The Dhammapala Memorial Committee met last December under the presidency of the Hon'ble Mr. Justice Manmatha Nath Mookherji to consider the adoption of a plan for organising the International Buddhist University at Sarnath and an Academy for the promotion of Buddhist Research. The Committee accepted the plan. It will be

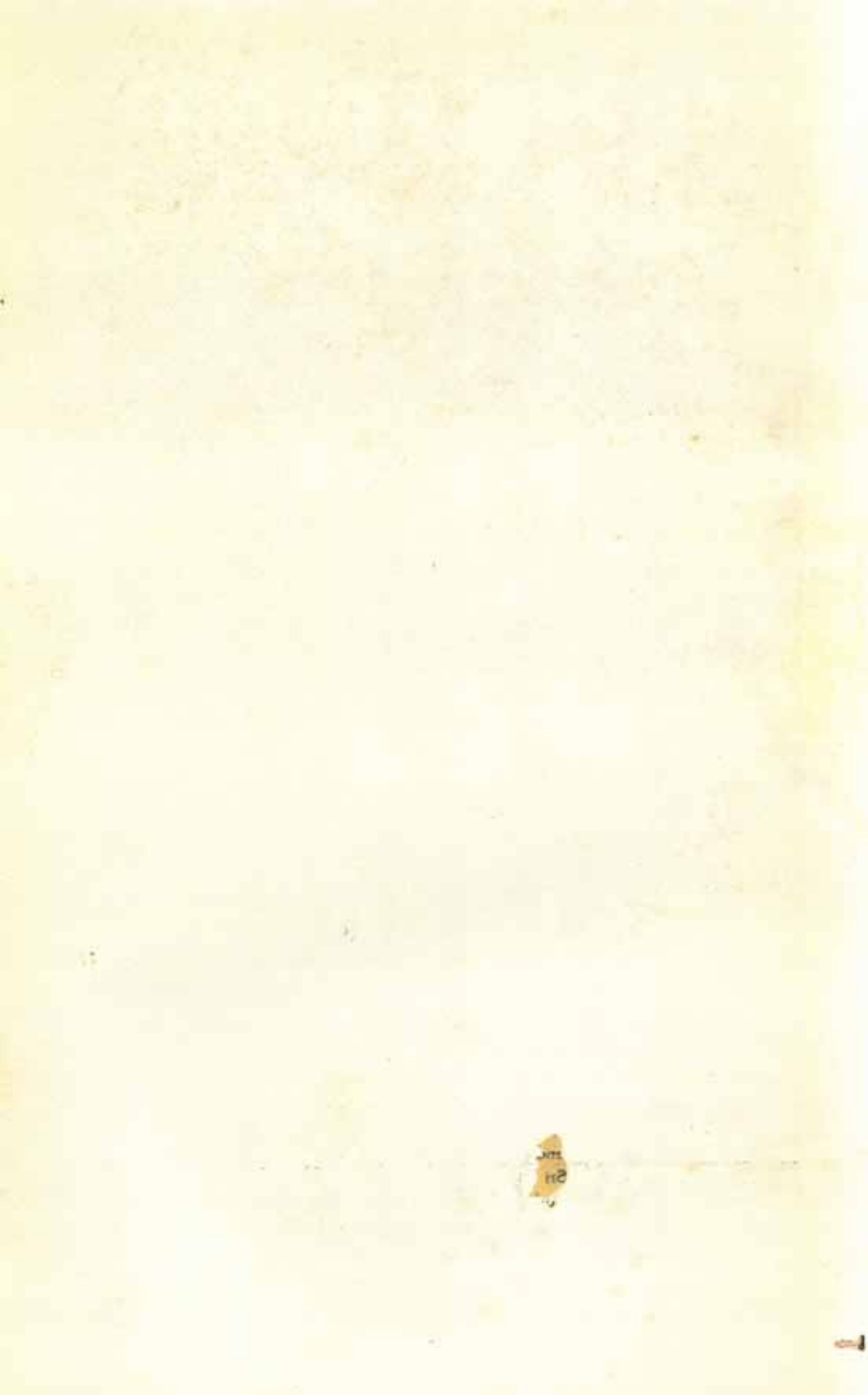


published as soon as some details are worked out regarding the personnel of this body and of the proposed University. We shall be soon in need of funds for carrying out our programme. We hope that this great work will not suffer for scarcity of money.

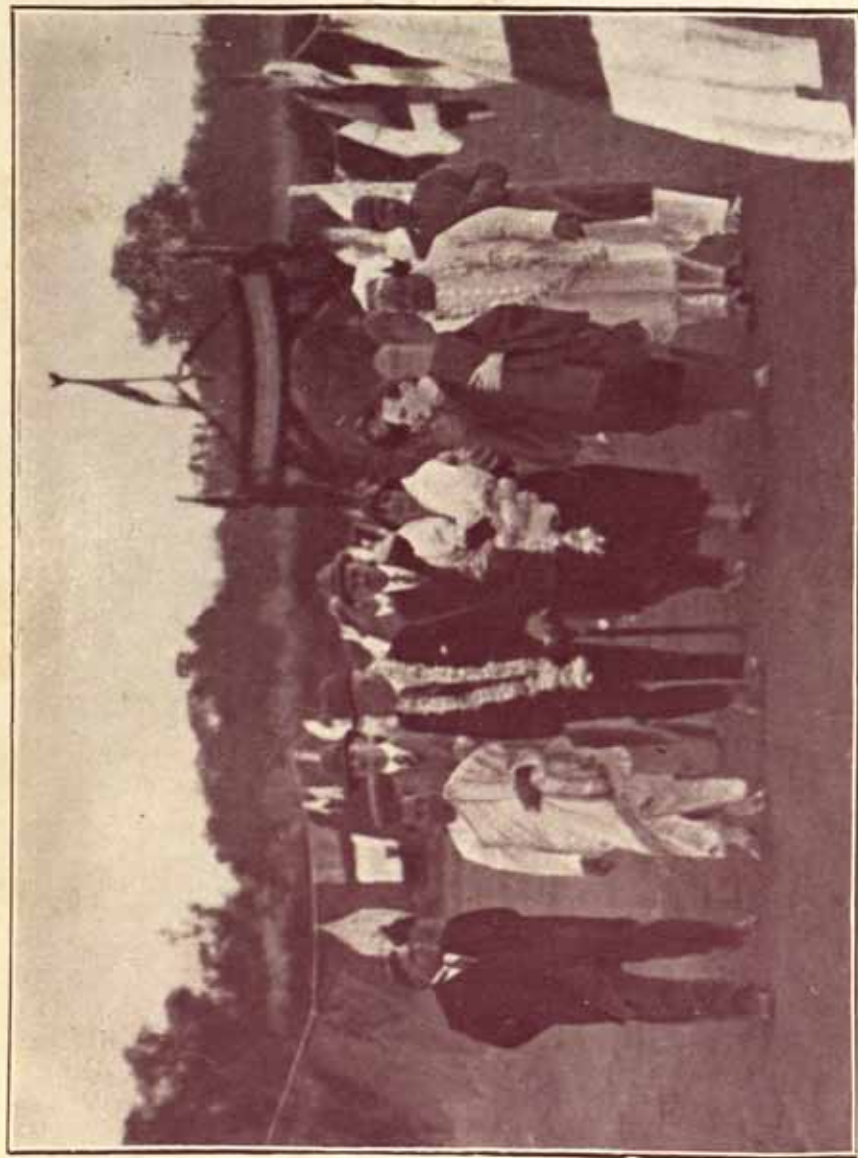
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#### FINANCIAL.

Accounts of receipts and expenditure will be published in an annual report instead of every month, in this journal.







H. E. The Earl of Willingdon engaged in a talk with  
Brahmachari D. Valisinha, General Secretary, MAHA-BODHI SOCIETY,  
Second from the left.



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

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*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. 42. ]

FEBRUARY, B. E. 2477  
C. E. 1934

[ No. 2

## EXHORTATION TO PUNNA

(Punṇovāda Suttanta—No. 145, Majjhima Nikaya)

[BY THE REV. BHIKKHU NARADA]

Thus have I heard :—

On one occasion the Blessed One was dwelling at the monastery of Anāthapindika, in the Jeta Grove, near Savatthi. Then the Venerable Punṇa, rising at eventide from his solitude, approached the Blessed One and, respectfully saluting Him, sat on one side.



Seated thus, the Venerable Puṇṇa addressed the Blessed One as follows :—

“Happy would I be, Lord, if the Blessed One were to deliver a brief exhortation to me, so that I may hear the Doctrine from the Blessed One and live alone, in seclusion, strenuous, energetic and resolute !”

“Very well Puṇṇa, listen, and bear it well in mind ; I will speak.”

“Very good, Lord,” responded the Venerable Puṇṇa.

The Blessed One spoke as follows :—

There are, O Puṇṇa, forms cognizable by the eye, sounds cognizable by the ear, odours cognizable by the nose, flavours cognizable by the tongue, contacts cognizable by the body, mental objects cognizable by the mind,—desirable, agreeable, charming, attractive, bound up with lust, and arousing passion. If a *Bhikkhu* hails and welcomes these and remains attached to them, craving will thus arise in him. Through the arising of craving, I say, O Puṇṇa, there arises sorrow.

“Of a truth, O Puṇṇa, there are such forms, sounds, odours, flavours, contacts, and mental objects. But if a *Bhikkhu* does not hail and welcome them, does not remain attached to them, craving will thus cease in him. Through the ceasing of craving, I say, O Puṇṇa, sorrow ceases.

“I have delivered this brief exhortation to you, O Puṇṇa ! In what country will you dwell ?”

“Lord, I am thus briefly exhorted by the Blessed

One. There is a country named Sunāparanta, and there I shall dwell."

"Fierce and rough indeed, O Punna, are the people of Sunāparanta. If, O Punna, they were to abuse and revile you, what would you think then?"

"If, Lord, they were to abuse and revile me, I would then think :—"Good indeed are these people of Sunāparanta, very good indeed are they, in that they, did not strike me with their hands.' Thus would I think, O Blessed One! Such would my thoughts be then, O Accomplished One."

"If, O Puṇṇa, they were to strike you with their hands, what would you think then?"

"If, Lord, they were to strike me with their hands, I would then think :—"Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not pelt me with stones.' "

"If, O Puṇṇa, they were to pelt you with stones, what would you think then?"

"If, Lord, they were to pelt me with stones, I would then think :—"Good indeed are these people of Sunāparanta very good indeed are they, in that they did not hit me with sticks.' "

"If, O Puṇṇa, they were to hit you with sticks, what would you think then?"

"If, Lord, they were to hit me with sticks, I would then think :—"Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not strike me with weapons.' "

"If, O Puṇṇa, they were to strike you with weapons, what would you think then?"



"If, Lord, they were to strike me with weapons, I would then think :—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not kill me with sharp weapons.' "

"If, O Puṇṇa, they were to kill you with sharp weapons, what would you then think.?"

"If, Lord, they were to kill me with sharp weapons, I would then think :—"There are, of course, disciples of the Blessed One who, being worried and disgusted with life and body, go in search of an executioner;\* but I have found him without my hunting for him."

"Thus would I think then, O blessed One! Such would my thoughts be then, O Accomplished One!"

"Excellent, excellent, O Puṇṇa! with such self-control and calmness, O Puṇṇa, you would surely be able to live in the country of Sunāparanta. Well, you are aware of the hour now."

Thereupon the Venerable Puṇṇa, delighted with the words of the Blessed One, having expressed his gratitude, rose from his seat, saluted the Blessed One respectfully, passed round Him to the right, kept the bedding in order, and, taking the bowl and robe, set out wandering to the country of Sunāparanta. In due course he arrived at Sunāparanta, and took up his abode there.

And within the rainy season itself the Venerable Punna established about five hundred lay followers of each sex. Moreover he realised also the Three-

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\* Venerable Punna was referring to those *Bhikkhus* who committed suicide as a result of being disgusted with their bodies.

fold Knowledge† (*Tisso Vijjā*). Subsequently the Venerable Punna finally passed away into *Nibbāna*.

Then many *Bhikkhus* approached the Blessed One, and respectfully saluting Him, sat on one side. Seated thus, they spoke to the Blessed One as follows :—

“That noble youth, named Punna, O Lord, whom you briefly exhorted, is dead. What is his destiny? What is his future birth?”

“Wise, O *Bhikkhus*, is the noble youth Punna. He attained to the Path conformable to the Doctrine,‡ and gave me no trouble with regard to the Doctrine. The noble youth Punna, O *Bhikkhus* has passed away into *Nibbāna*.”

Thus spoke the Blessed One. The delighted *Bhikkhus* applauded His words.

† Threefold knowledge constitutes (i) Reminiscence of past births (ii) Clairvoyance, and (iii) Knowledge of the Extinction of passions, i.e., *Arhant ship*.

‡ *Dhammassānuddhaman pacca pādi*.



## IS MODERN BUDDHISM CORRUPT ?

### IV

BY B. L. BROUGHTON, M.A. (Oxon.)

Of late years there has been a great improvement. At the Pure Karma Buddhist Association where I stayed in Shanghai there were not only daily Buddhist services but a clinic, attached to the institution, gave free medical treatment to the poor, and during the disturbances of a few years ago, refugees from the interior were given free food and accommodation at the Association for several months.

At Chapei the suburb of Shanghai that suffered so severely from the Japanese bombardment, there is a similar institution, only larger.

Strange to say, during the bombardment the Buddhist Institute was not hit once, though the streets all around it were demolished.

At Changsha, a few miles out from Shanghai there is an excellent Buddhist home for street boys where they are taught various trades.

At Hangchow I visited a Buddhist free school which seemed flourishing. At Hankow Abbot Tai Hsu's Buddhist Institute is carrying on a similar work, there are also at Hankow Buddhist schools and a Buddhist orphanage with five hundred inmates. At Ningpo there is a Buddhist hospital and an orphanage, both founded by a wealthy merchant who has become a *bhikkhu* on retiring from business. This gentleman has founded similar institutions in other parts of China.

At Peipin Buddhist social activities are multifarious.

At the Wutai Shan Buddhist Institute where I stayed during my visit to Peking, there were distributions of food and warm clothing to the poor, and General Chu, a devoted

Buddhist, is unsparing in his activities in philanthropy, a creche, schools and the Wutai Shan Buddhist Institute itself are among the splendid works of this true Buddhist gentleman. A religion which can show results like these cannot possibly be called corrupt.

But what of doctrinal purity? What of the *Sangha*?

Chinese Buddhism is *Mahayana* and as we have already shown, *Mahayana* is not a corruption.

True, Chinese, Buddhists have some practices that a European might deem superstitious, such as burning paper money at funerals, and I advised them to keep such things in the background if they even undertook propaganda in the West as many are anxious to do, because Europeans would laugh at practices of this kind, although they should not, as according to the revelations alleged to have been made to Sir Oliver Lodge by his deceased son Raymond the white robes of the denizens of the spirit land are made, from emanations from bits of fluff in this world, and if this is true, to burn silver paper on behalf of the dead is not only reasonable but a solemn duty.

At the same time we must remember that taste and fashion are strong factors in determining whether a belief is superstitious or not, and many rites considered sacred by millions of Europeans can only be pronounced the wildest superstition in the light of reason.

Turning to the *Sangha* in China, many misapprehensions are current.

It is generally believed in the West that all Chinese temples are dilapidated and dirty. The beautiful newly completed Jade Buddha Temple at Shanghai is a model of cleanliness, true some of the old temples in the city of Shanghai are dirty, but the same might be said of many European city churches; on the other hand the Asoka Temple at Ningpo and the temples on Puto Shan would do credit to any religion.

The discipline of the monasteries, especially of the Chan



sect, is very strict, and certainly no man would desire to enter a Chan monastery if he were not a real enthusiast. Bad priests are expelled from the Order but some measures should be taken to prevent such characters practising mendacity in the monks' robes.

The standard of education of the Chinese *Sangha* requires to be raised and plans are being formed for founding a training college for *bhikkhus*.

A very hopeful sign I met with in China was the number of ex-Christians who are now earnest Buddhists.

The Chinese are certainly finding out the truth about Christianity and the increased Buddhist activity in educational and social work is depriving the missionaries of their chief weapons.

I consider that the Chinese Buddhists should accomplish much in the way of propaganda in the future, for they are perhaps better fitted for such work than the Japanese as they are naturally more eloquent and less shy of expressing themselves.

Turning to Japan we find Buddhism "going strong", the better political and economic position of Japan gives the Buddhists there many facilities.

It is usually assumed that the Japanese care but little for Buddhism now-a-days, but I everywhere observe festivals well attended, this month the installation of young Count Otani as Abbot of Nishi Hongwasyi drew immense crowds, and the celebration of the eight hundredth anniversary of the birthday of Honen Shonin has drawn large and enthusiastic gatherings to Chionin Temple.

It is unusual to pass even a small wayside shrine without seeing some candles burning, and a people indifferent to their religion would not show such acts of devotion. Even frightfully wet weather did not prevent a large number of devotees assembling on Mount Hiyei to honour the birthday of Dengyo Daishi.

In Kioto itself a large Nichuen Shu temple has just been

completed at Kitano and the Hoji Shugon Temple is now being greatly enlarged. Each sect has its own colleges, the Jodo Shu college at Kioto is being removed to larger premises owing to the increasing number of students. The Tendai Shengon and Zen sects are intellectually very strong, the Shinshu Jodoshu and Nichiunshu make a more popular appeal and are doing fine educational and social work.

During the Mei period the government's attitude towards Buddhism was almost that of persecution, but it was found that education without religion was leading to moral deterioration, or as the great Shotohen Taishi expressed it more than a thousand years ago, "apart from Buddhism there is no way to convert men from the wrong way to the right". Hence during the Taisho and the present Showa period the government has completely changed its attitude towards Buddhism. In 1917 two-thirds of the temple properties sequestrated at the beginning of Mei were restored. Buddhism is no longer regarded by educated Japanese as an outworn superstition, and to-day we find army and navy officers, university professors, professional and business men enthusiastic Buddhists.

Some observers point to the intermixture of Buddhism and Shintoism as a corruption, but this is a complete misapprehension. The two systems are not incompatible for Shinto is ancestor worship or the recognition of our debt to past generations, while Buddhism includes this and more in the great law of *karma*.

Hence the assimilation of the two faiths. When Emperor Shomu sent a deputation to the Shinto shrine at Ise to consult about the building of Todaiji Temple, the Sun Goddess Amaterasu No Kami appeared to the emperor in a dream and said: "in my true essence I am *Maha Vanochara Buddha*."

The god Kehi Myojin appeared in a dream to Fujimara No Muchimaro and implored him to erect a shrine on his behalf, for that he was condemned by evil *karma* to remain



a *deva*. Lastly, Dengyo Daishi and Kato Daishi declared that the national heroes and gods were *Bodhisattvas* and even manifestations of Buddhas.

Hence the Empress Shotoku said that there was no incongruity in Buddhists' attending Shinto ceremonies as the gods produce and protect the religion of Buddha Masafusa Oe says in his "Lives of Jodo Believers." The great *Bodhisattva* Hachiman is a living Buddha whose real nature is that of the Eternal Buddha of the Western Paradise.

Hence nearly all Buddhists in Japan revere the Shinto gods and heroes, and they do well, for is not every great man in so far as he is truly great a *Bodhisattva*?

The only exceptions to this practice of revering the Shinto deities are the followers of the Shin and Nichuen sects for they hold that since the Eternal Buddha is the source of all goodness in the universe it is superfluous to adore any other being, for in worshipping Him they are in effect honouring every good power in the world.

I myself hold with the Empress Shotoku that there is no incongruity in a Buddhist honouring Shinto deities and I often win surprised and approving glances from Japanese people by bowing and clapping my hands before Shinto shrines. And yet I have been called intolerant!

With this brief survey of modern Buddhism I will now conclude.

I think I have effectually answered the question, "Is Modern Buddhism Corrupt?" Most certainly not.

Of course there are improvements needed, especially in the matter of foreign propaganda, to which most Buddhists are singularly indifferent.

This may at one time have been due to the inferiority complex, but practically all Asiatics are recovering from this and Europeans except hopeless die-hards now recognize that the days when the East regarded them as supermen are passing, and the most they can claim from Orientals is the respect due to every fellow man.

This should render Buddhist propaganda easier. *Bhikkhus* in the West would at the very least be sure of a courteous hearing, in fact they would gain much more.

We Europeans might in a sense claim the Buddha as one of ourselves, for He, like us, was of Aryan stock, indeed, probably a purer Aryan than many modern inhabitants of central Europe.

The influence of Buddhism in Europe was probably greater than is thought, and evidence is increasing that this is so. Buddhist remains have been found in Scandinavia and the British Isles, and the surviving records of Druidism show clear traces of Buddhist influence, hence northern Europe in accepting Buddhism will in a large measure be taking back its ancient faith.

Therefore we earnestly appeal to our Eastern brothers to help us to give the West the "gift of the Law which exceeds all other gifts."

(Concluded).

## IS KILLING JUSTIFIED UNDER ANY CIRCUMSTANCES?

By A. D. JAYASUNDER.

This is a question that seems to perturb some good people now-a-days. I say now-a-days, because I have not come across, either in text or commentary, a single instance of such a difficulty presenting itself to the ancients. The dilemma has escaped the critical ingenuity of even King Milinda. Jātaka tales, if I am not mistaken, do not mention a single instance of "justifiable" killing.

The Old Testament commandment "Thou shalt not kill" is absolute so far as the words go. But theologians and commentators have glossed it by limiting the injunction to human beings. Nay, they have gone a step further and



justified killing of even human beings in the name of religion, in warfare and in self-defence, thus reducing the commandment to an absurd nullity.

Fortunately no such calamity befell the first and foremost precept of Buddhism. But it is painful to meet with recent attempts by well-meaning friends to fritter away the rigour of the precept, and thus seek a loophole of escape. Surely the Great Lord of Compassion and His holy disciples must have come across innumerable snakes and persons suffering from incurable diseases, nay, even vermin—a very common nuisance in India—and animals “writhing in an agony of pain.” But there is not a single instance of their breaking the first precept, or sanctioning its breach even by laymen. On the contrary Anguttara Nikaya gives an instance of a *bhikkhu* who was bitten by a cobra and died. The fact was brought to the notice of the Master, and if the reasoning of our modern critics is sound, the Lord of Compassion should have at once ordered His saintly disciples, who had laid aside cudgel and sword for all time, to resume them and massacre all the snakes of snake-infested Jambudipa, out of abundant compassion for probable victims. The Buddha and His holy disciples were too ‘cruel’ not to do such a silly thing! Instead of destroying snakes the Master enjoined His followers to extend *Metta* to all the various species of snakes as the only panacea to escape from snake-bites. That was the true *mantra*. The master further explained that that unfortunate *bhikkhu* would never have died of snake-bite, had he only carried out that precaution. If our modern critics are right, the Master missed a grand opportunity to revise and amend the first precept, to bring it into line with the advanced ethics of this twentieth century. A thousand pities indeed!

Pious Buddhists of later days did not depart from the utmost rigour of the precept. History records of king Buddhadasa of Ceylon who, instead of killing all the snakes of his realm, actually performed a surgical operation on a

snake and saved its life. What a 'cruel' man that humane king was! That cobra, due to that Buddhist king's 'mistaken' notions of charity, may have stung and killed a number of human beings. Instead of curing the cobra a modern 'advanced' Buddhist would have scotched the poor thing out of sheer *Karma*! Quot homines etc.! Verily there must be some huge fallacy in our modern manner of reasoning!

No doubt the Master has allowed His followers, nay all persons whatsoever, absolute liberty of thought, speech and action. They are free to exercise their reason with regard to all teachings and reject what is false and wrong and hold fast that which is good and true. But our reasoning faculty at its best is but a poor thing, a feeble crutch only. Reason is not man's highest faculty. That is why the *Dhamma* is said to be *atakkāvacara*—not to be reached by Logic alone. In our vehemence of logical reasoning, we are apt to throw the baby away with the bath. Let us beware of it.

Once a Christian friend put me a poser. "Suppose," he said, "a cobra is going to bite a man. What would you as a Buddhist do? Will you not pick up a stick and kill the cobra and thus save the man?" "Who made thee judge over life and death?" I rejoined, and added: "Certainly not, I shall do nothing of the kind. I will certainly try my best to prevent the cobra from biting the man. There my duty ends. I am absolutely certain of one thing: the Lord Buddha and His holy *Arhats* would under similar circumstances have behaved in the same manner." My friend was non-plussed. To relieve his confusion I further added: "That person though born as a man in this life may in the scale of spiritual evolution be very much below that snake, who born as a man in the very next life may in all possibility become an *Arhat*, whereas that man may die and be reborn in hell." Such is the diverse complexity of *Karma*. Am I the lord of *Karma* and have I mastered the manifold mysteries and abstruse workings of that law that I shall take upon myself the tremendous responsibility of interfering



with its operation, especially when I can never be sure? No, certainly not. I had rather doubt the infallibility of our modern critics then take such a grave risk. There is that margin of hope still left to us.

Let us consider the psychological aspect of the question. It is inconceivable that a victim, animal or man, will not harbour a feeling of ill-will (*dosa*) at the dying-moment towards the murderer. Even the suicide in his last moment of agony will have a feeling of anger towards himself for doing such a dastardly act. So anyone dying a violent death by reason of his last evil *karma* will very likely be reborn in an acuter form of torture than the incurable disease from which he escapes. So in his folly the charitably disposed person may be causing a greater calamity by his mistaken zeal.

The final conclusion to which we shall be driven is this. Close down all our homes for incurables and asylums for the aged and the insane and let all "benevolent" Buddhists in the name of *Metta-Karma* and *Mudita* arm themselves with deadly weapons and make a holocaust of all snakes, tigers, lions, vermin, incurables, and all those who are suffering any agony. And those Buddhists who have developed *iddhi*-power might with great advantage extend the operation to the regions of woe—like the *Nirayas*, for it is more down there than elsewhere, that such *metta* can render its best service.

No Sir, let us rather conclude that there is a huge flaw in the reasoning of modern critics and exclaim: "There are more things in heaven and earth than are dreamt of in your philosophy!"—*Ariya-Dhamma*.

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## THE BUDDHIST CONCEPTION OF THE KARMA THEORY

By L. SENAVIRATNA.

The *Karma* Theory embodies a realistic endeavour to prove the existence of an ethical law that controls the Law of Causation which governs the Universe. It satisfies both intellectually and emotionally man's innate craving for moral purposiveness and a justice immanent in nature, controlling our destiny. The less penetrative theory of absolute nihilism which posits the cessation of spirit with matter at Death would be too ghastly a consummation for the human mind to reconcile itself to. But, could man persist in accepting a theory which uncompromisingly demands that mind could infuse life into matter? Are we justified in accepting an explanation of the seemingly unfortunate maldistribution of fortune, education, environment, and varying shades of sense perception and mental capacity which offer to modern thought a pronounced element of pessimism?

One could impartially claim for Buddhism that it is the only world religion that arrives at the fountain head of Knowledge by what we now accept as a rational and scientific method of approach. The Asokan Era, and the Buddhistic influences culturally and spiritually in China and Japan in their more enlightened and æsthetic acceptations could only be claimed as the mirror that portrays the Buddhist Theory of *Karma* meaning thereby, that the essentially positivist element of the *Dhamma* which aims principally at escape from this objectless career in an ocean of existences wedded to misery through Desire, wondering in a pathetic landscape of Ignorance due to short-sightedness and lack of penetrative insight is apparent here. Buddhism claims to guide man away from the *Karmic* Circle. Its incidental endeavour is to minimize misery in any future existences if *Nirvana* is unattainable in our present life.



The Indian always insisted that a man's life never began originally from his present birth. By this doctrine he did not accept physical and racial evolution as the medium by which man was linked up to the past. He believed that man represents the result of the actions of a successive series of past lives in his present existence. The *Chhandogya Upanisad* in a passage found in the *Brihat Aranayaka* claims that those whose conduct has been good will quickly attain some good as a *Brahmin* or a *Kshatriya* or a *Vasiya*. While the *Kaushitaki Brahmana Upanishad* claims that the moon is the sorting ground of merit or defects which determine the re-birth of living beings in this World. But the Brahmin interpretation of *Karma* was that the soul was the repository of all man's good and bad actions in its voyage from mundane plains to its reunion with Brahma. A conscious identity was claimed in which memory and individuality remained intact. The Buddhistic view differs almost radically from the theory. The soul is not considered as a distinctive identity; in fact, the soul as conceived by other religions was to Buddhists a mythological survival of nomadic man in his animistic and fear complex stage of psychic evolution. Buddhism, in designating man as a psychophysical entity, the fruit of his past *Karma*, proceeded to delineate more minutely his composition. The five *skandha* theory intervened; man was the hazardous unity, due to *Karma*, of five characteristics which were in a constant state of flux, but which preserved a seeming identity due to the proportionate fluxism of the rest of nature. This dynamic conception of life has only recently been universally accepted by the West due to the rational inventions of scientists. Man consisted of a temporary fusion of (M 28); whatsoever there is of "form" (*rupa*) in the consciousness thus arisen that belongs to the aggregate of bodily form connected with clinging to existence. Whatsoever there is of 'feeling' (*vedana*) therein, that belongs to the aggregate of feeling connected with clinging to existence. Whatsoever there is of 'perception' (*sañña*) that belongs to

the aggregate of perception connected with clinging to existence. Whatsoever there are of mental formations (*sankhara*) therein, that belong to the aggregate of mental formations connected with clinging to existence. Whatsoever there is of 'consciousness' (*viññana*) therein, that belongs to the consciousness clinging to existence.

Now all these formations are subject to the inevitable law of the *Lakkhana* i.e. *anicca* 'transiency', *dukkha*, subject to sufferings and *anatta*, all things are without an Ego, entity. In so far as man ignores these inherent truisms associated with life he is subject to the *Kammic* cycle of existence. Of course emancipation from this circle involves intense mind culture and self-control which ensures a state of consciousness that fulfils man's highest ambitions in a state of psychic purity which transcends normal human experience.

As one progresses along the Aryan Eightfold Path to *Nirvana*, life becomes more tolerable and misery is minimized in an ascending order of the Path. Thus *Karma* is the personality, the character of a man that connects one existence to another. The familiar analogy of the lighting of one candle by another where the flame is transmitted which is paradoxically at once the same and yet not the same in identity typifies this contention. Man thus has ample scope within the realistic doctrine of *Kamma* to fulfil a dual duty—to ensure the individualistic betterment and yet to assert potently in the psycho-physical purification of the human race by foreseeing in his acts the general trend of progress, if it is not degeneration of the human race. The possibility of mind infusing life into matter according to an ethical law can be accepted mainly on the inferential evidence that life in its various manifestations affords us. Even biologists admit tardily that evolution makes for progress in its finer, more subtle aspects, by co-operation as opposed to conflict. Professor Julian Huxley in an interesting essay on Religion and Science in his "Essays of a Biologist" proves this assumption. The *Kammic* theory is the only rational explanation



of the differences, congruities, the joy and pathos, associated with life. But it is not fatalistic, though man's desire for absolute happiness in accordance with his idealism does not necessarily receive the approbation of Nature's Laws. Buddhism and its conception of *Kamma* is positivistic in so far as it demands of man the exercise of his creative potentialities in arriving at Truth and Justice. It bases Knowledge as the ultimate Barometer from which we could measure our ignorance of the Realities of Life ; it bestows on man that supreme dignity and nobility from whose beneficial influence we could well presage a period of greater Justice and less Misery on Earth than we have hitherto experienced.

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## THE HISTORY OF BUDDHIST THOUGHT IN GERMANY

BY UPASAKA PERSIAN, (GERMANY.)

### III

The Buddhist House stands on a hill. One enters the premises through the door of the 'Eight-staged Path', the crossbeams of which, decorated with Indian ornaments, are supported by two little elephants. Then, in 8 landings—symbolising the 8 stages of the Holy Path—the stone steps lead up to the summit of the hill. In the main building Dr. Dahlke carried out his profession as a homoeopath, and people from near and far came flocking to him to regain their health. There, beside the dwelling apartments, was a huge library, the biggest of its kind in Europe. In the first story one is, so to speak, overwhelmed when one sees in the twilight of a niche the mystical glimmering of the image of the Buddha from Kalawewa in Ceylon. Behind the wide main building rises the temple proper, the two pinnacles, one resting upon the other, being surrounded by a row of longitudinal sky-light windows all around the hall, show the

upward curve so characteristic of the religious buildings in the Far East. The walls are only pierced by a single door. There are no other windows besides the already mentioned sky-light windows. The interior forms a small room with coloured mosaic floor and ochrous walls of sandstone. In the simple but worthy-looking hall in the front, we find a Buddha relief embroidered with flowers, on both sides of which there are stone tablets inscribed in golden letters with sayings from the Dhammapada and other books. Here, still to-day, on *Upasatha* days the Buddhists hold their religious meetings. But the outsider can scarcely form any idea of that solemnity with which once that tender and yet so tenacious personality of Dahlke explained the doctrine of his master, the Buddha. From this temple hall he then led the devotees and visitors to the front platform, when far in the horizon the first segment of the full-moon appeared. From here also the other architectural works can be seen, the Ceylonese portion, two further entrance gates, the 'Door of Refuge' and the 'Door of the Wheel'. Here and there are scattered smaller buildings, and quietly concealed in the wood we notice the hermit-cells.

In the same city of Berlin there has existed since more than ten years another Buddhist circle, the 'Community round the Buddha' with Martin Steinke as its leader, who, like Dr. Dahlke, hold on full-moon days regularly meetings with lectures and subsequent discussions. "The Community" is publishing the well-conducted bi-monthly paper 'Der Buddhaweg und wir Buddhisten'. This group of men, all of them being real Buddhists, do not tolerate any religious adulteration or outside dogmas, or mixing up with politics, but try to realise the goal as preached by the Buddha in living according to His doctrine. They moreover do not engage in any so-called missionary work or propaganda, being well aware of the fact that it was not by such propaganda that Buddhist thought found favour, and spread in Germany, but that it was solely due to Buddhist literature,



especially to the works and translations of those indefatigable Buddhist scholars.

There is still another Buddhist circle, the 'Loge zu den Drei Juwelen' (Lodge of the Three Jewels), with its seat at Munich. It enjoins on its members the ethical principles of the Buddhist doctrine, which they should observe in daily life. The founder and leader of that group is Dr. Georg Grimm, author of the well-known book 'The Doctrine of the Buddha, or the Religion of Reason.' The book had and still has an enormous success, apparently due to the fact that Grimm is trying to achieve a compromise between Buddhism and Western philosophy, and that at the same time he shows with penetrating and absolute devotion the liberating truth of Buddhism as the only perfect and absolute religious truth. It is the scrupulous and laborious work of an author who, after reading all available translations of Buddhist texts, and making extracts from them, got them systematically arranged and point by point illustrated with further quotations from the Pali Canon. Hence the book can at the same time be regarded as a valuable book of reference.

Thus, whilst the philosophers as Schopenhauer, Nietzsche, and Hartmann, and the music-dramatist Richard Wagner, were foreshadowing the truth of Buddhism, whilst the scholars as Max Müller, Oldenberg, Neumann, Nyanatiloka, Seidenstuecker, Walleser and many others were striking at its very roots, whilst the interpreters as Dahlke, Grimm and many others were suiting it to the capacity of Western thinkers, last but not least, the poets as Gjellerup ('Pilgrim Kamanita' etc.) and many others contributed their share in popularising Buddhist ideas amongst all classes of Germans.

Here we may mention that in Germany there is many a sincere Buddhist who does not wish to join any Buddhist society, or meeting, but who, whilst keeping far aloof from all society, like a real disciple of the Buddha, is striving for the realisation of higher life as proclaimed by his master. Such a case is reported in the 'Hamburger Anzeiger' of the

6th July 1928 under the heading 'Buddha in the Heath': "A man with name Ludowic Stoehr in his 31st year left his native land, Silesia, and emigrated to the Heath of Lueneburg. Near Toeppingen, in the Soltau district, he erected for himself a little hut, and fitted it up in the most primitive way. He then built a little fire-place, made a table, a chair and an unwieldy bedstead. On a board there are lying five big well-thumbed volumes of the Dialogues of Gotama the Buddha, the standard-work of Neumann. These are his spiritual tools. His livelihood this hermit gained by working in the harvest season with the farmers of the Heath-land. At first those heath-dwellers treated this taciturn person with distrust. True, his hands were coarse and hard, his face open and robust, but there seemed to be some mystery about this man with the white, backward-bent forehead. However, to the busy peasants only one thing counted: work. And Ludowic Stoehr showed himself a man of work. He would not work for hard cash, but for a loaf of bread, or a jug of milk, and he turned hay over, lifted the sheaves up, or loaded potatoes. It was only the want of food and drink that took him to the society of men. At any other time he would be sitting in solitude and listening to the voice of the great Indian sage, whose teaching he followed. Whenever, a stranger attracted by the smoke blowing from the little chimney-flue into the evening-air, unexpectedly entered his hut, he found a cheerful, open-hearted person bidding him welcome. It is said that Ludowic Stoehr was the heir of a peasant-farm, and that after returning home from his military service he found his mother, a widow married again, and that his step-father had a design to make away with him as heir of the farm. Walking already at that time in the Buddha's foot-steps, he left house and home and went into the silence of solitude, choosing the wide silent heath as his abode. Now, a short while ago this little Buddha has died. A farmer found him lying lifeless before his hut with legs crossed."



Thus, this man had spent a whole life-time in solitude, during the severe cold winter nights walking up and down in his hut, free from Christian superstitions, without bible, without God, whom Buddhists thousands of miles away from him would call a holy disciple of the Buddha and who really was perhaps one of them. And like him there may be many others.

Now, as to the question, whether Buddhism in Germany ever will penetrate and influence the thinking of the great masses, the editor of Neumann's *Digha*-translation writes thus in his preface :

"There will come a time when nobody any longer will regard the Buddhist doctrine as something Asiatic, just as little as they do with regard to Christianity. And yet, Christ though nearer in space has never set his foot on European soil, just as little as the Buddha did. The universally valid points of his teaching have in the course of centuries brought about this that every European nation hears Christ speaking as if he were of their own nation. Sooner or later also the Buddha will be conceived by Germans only as speaking German. The external world of India, to-day still something foreign, will not appear to them any more oriental than the surroundings of Christ, or it will have become more familiar than the latter, or even as such as not be noticeable any more. And the plastic arts, which have not yet begun with forming the allegories and image of the Buddha, will learn to conceive them without their Indian form. And thus also the Buddha will have become an object of European art, not in the form of nauseous copies of old-Indian models, but in quite an independent and different formation conceived from within. Gotama the Buddha's influence upon law and customs of the West will have to be discussed not until Buddhist Thought shall have permeated generations and, in defiance of a flood of antagonistic books, become the property of the West."

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(Concluded.)

## THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC YOUNG BUDDHIST ASSOCIATIONS

[We are reprinting below full particulars regarding the Second General Conference of Pan-Pacific Young Buddhist Associations. We are sure the information will be of interest to our readers.—Eds.]

It can not be denied that at the present moment there has arisen a serious crisis in the international political situation among the various nations whose shores are washed by the Pacific Ocean, and, in view thereof, we young Buddhists can by no means afford to look on this state of affairs with folded arms, but feel ourselves swayed by a strong religious impulse. Considering the tremendous world-issues as well as the position of our own nation, Japan, among the same, in the Holy Name of the Lord Buddha we call upon all young Buddhists in the countries bordering upon the Pacific to rally, and, while paying due importance to the racial civilization of each unit, to increase their mutual friendship and understanding. Thus, it is our aim to make efforts towards an international contribution in the form of a great block of Buddhist believers.

We have resolved to carry out this epoch-making international movement in Japan in the latter part of July next year. One part of the execution of our plans lies in putting into effect those resolutions that were carried at the First General Conference of the Pan-Pacific Young Buddhist Associations which was held in Hawaii in July of the 5th year of Showa (1930), the other is the commemoration of the 2500th anniversary of the Lord Buddha's birth, which is due on the 8th of April, 1934. We may say that this general conference, composed of one thousand specially-chosen delegates of fresh and open mind, sitting under the observation of the entire world, will afford a most excellent chance for granting a boon to the various nations of the world.

We are confident that the development of the world's civilization, together with the question of international friendship, can not be brought about by any other means than by a mutual spiritual union between the peoples of the world, and, above all, by a firm and sincere hand-clasp, born of belief in the Buddhist religion, between the nations whose shores touch the Pacific.

We also believe that it is well within the bounds of possibility that this general conference may succeed in completely getting rid of the



conventionalism and conservatism lingering in the older form of the Buddhist religion, and, together with the emergence of an exuberant manifestation of a new form of Buddhism, a great influence for good will be exerted on the future fate of the Pacific.

At home we seek for reforms in the teaching of the Buddhist precepts, in the organisation of its system and of its enterprises, while, abroad, we aim to debate on the trend of world thought, with special reference to present international politics, economics, and diplomacy, and take upon ourselves the duty of passing resolutions as to what should be the constructive policies and compendium of our Buddhist religion. The present General Conference of the Pan-Pacific Young Buddhist Associations is indeed burdened with a heavy and important duty.

We wish to sound a paean of heartfelt praise and thanksgiving to the Lord Buddha that we have received the honour of being selected for the execution of this onerous duty in the sacred anniversary year of His birth.

Ladies and gentlemen, at home and abroad, we trust you will read the signs of the times in the international situation and recognize the grand humanitarian message of Buddhism, and we look for your whole-hearted support in our sacred aims and purposes.

THE FEDERATION OF ALL  
YOUNG BUDDHIST ASSOCIATIONS OF JAPAN.

October, 1933.

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## ARTICLES OF THE BOARD OF ORGANISATION OF THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC YOUNG BUDDHIST ASSOCIATIONS

### ARTICLE 1.

This association shall be called THE BOARD OF ORGANISATION OF THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC Y. B. A.

### ARTICLE 2.

The Board shall attend to all business in connection with the preparation of the Second General Conference of the PAN-PACIFIC Y. B. A.'s which will take place in July, the 9th year of Showa (1934), in Japan.

### ARTICLE 3.

The Headquarters of the Board shall be situated at the General Office of the Federation of all Y. B. A.'s of Japan, and the local offices shall be placed either in the respective Y. B. A.'s headquarters of the district or in any other convenient.

### ARTICLE 4.

The following officers shall be elected in order to the business of the Association :

- (a) A number of committees, a president, and vice-presidents. The committees shall deal with every business, in preparation for the Conference, and shall work under its special rules.
- (b) A number of counsellors to supervise the work of the committees.
- (c) A manager, and assistant-managers shall systematically arrange the resolutions passed by the committees. There shall also be at the disposal of the manager and assistant managers a few secretaries to accomplish the daily routine.
- (d) A number of Advisers.

### ARTICLE 5.

Any person who supports the association shall be elected as a member by the Board of Organization and be placed under one of the three categories mentioned below :—

- (a) An honorary member.
- (b) A special member.
- (c) A supporting member.

### ARTICLE 6.

- (a) The presiding committee; this committee shall deal with general business.
- (b) The General committee; this committee shall deal with the business belonging to every committee, and other necessary affairs :
- (c) The Financial committee; this committee shall deal with finance in general and the accounts of the Conference.
- (d) The Recording committee; this committee shall deal with general correspondence editing and publication of documents and issuing announcements.
- (e) The Investigating committee; this committee shall prepare the reports necessary for the meeting on the following items;
  - (1) Particulars of the present state of Y. M. B. A.'s
  - (2) Particulars of the present state of Y. W. B. A.'s



- (3) Particulars of the present state of Buddhist Sunday Schools and Youth's Associations.
- (f) The Communication committee; this committee shall deal with both domestic and foreign communications.
- (g) The Draft committee; this committee shall deal with the organization of the meeting together with the preparation of any question to be brought up before the conference.
- (h) The Reception committee; this committee shall deal with the reception and entertainment of the foreign delegates.
- (i) The Commemoration committee; this committee shall deal with all the commemoration work for the 2500th Anniversary of the Lord Buddha's Birth.

#### ARTICLE 7.

The expenses of the General Conference and the preparations therefor shall be met by donation; the income and expenditures shall be approved by the committees.

#### BY LAWS.

#### ARTICLE 8.

All the necessary matters not mentioned in the articles shall receive the attention of the committees.

#### ARTICLE 9.

The term of the officers shall expire at the end of the General Conference.

#### ARTICLE 10.

The various committees shall be elected by the members constituting the committee of the federation of All Young Buddhist Associations of Japan. The other officers shall be duly elected at the meeting of Board of Organization.

#### ARTICLE 11.

The Manager, assistant managers and secretaries shall receive a remuneration.

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## THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC YOUNG BUDDHIST ASSOCIATIONS

### PLANS.

1. NAME: The Second General Conference of the Pan-Pacific Y. B. A.'s
2. PURPOSE: To study and to carry out the practical methods for encouraging the spirit of young Buddhists and promoting mutual co-operation between the various Y. B. A.'s in the various countries bordering on the Pacific Ocean.
3. SPONSORS: The Federation of all Y. B. A.'s of Japan.
4. PLACE: Tokyo and Kyoto, Japan.
5. TIME: From 21st to 29th July, 1934.
6. ORGANISATIONS INVITED:
  - (a) Y. M. B. A.'s and Y. W. B. A.'s and other associations of similar nature at all universities, colleges, and middle schools in Japan.
  - (a) Y. B. A.'s in Manchukuo.
  - (c) Y. B. A.'s in China.
  - (d) Y. B. A.'s in North America.
  - (e) Y. B. A.'s in Hawaii.
  - (f) Y. B. A.'s in Canada.
  - (g) Y. B. A.'s in India, Ceylon, Burma, Siam.
7. DELEGATES: All delegates shall be actively engaged in Buddhist work at present or shall have future intentions of doing such work.
8. PREPARATORY BUSINESS OFFICE: At headquarters in Tokyo.
9. EXPENDITURES:
  - (a) The sponsors shall finance all conference expenses of the delegates, such as housing and meals, during the Conference.
  - (b) Travelling expenses to the Conference and return shall be defrayed by the delegates or the groups represented by such delegates.
10. SYSTEM: The meetings of the Conference will be of two types, general meetings and round table discussions. The Round table discussions shall be composed of four divisions:
  - (a) Religious education.
  - (b) Activities and management of Y. B. A.'s.
  - (c) Constructive criticisms of current thoughts.
  - (d) Organization and standardization.
11. LANGUAGES THAT MAY BE USED: Japanese, Chinese, English or Esperanto.
12. REPORTS AND TOPICS FOR DISCUSSION will be chosen and arranged after submission from all the delegates, e.g.;



- (1) Report on activities and resolutions arrived at during the First General Conference of the Pan-Pacific Y. B. A.'s
- (2) Reports by delegates on present conditions of each Y. B. A. in their respective countries.
- (3) Questions concerning the peace of the world, especially that of the Pacific.
- (4) The policy contributed to the civilization of the world by Buddhism.
- (5) Measures to be taken by Buddhism with regard to the present social unrest.
- (6) Various problems relating to the purification of society.
- (7) The attitude of Buddhists towards the thought problem.
- (8) The attitude of Buddhism towards racial problems.
- (9) Commemoration activities marking the 2500th Anniversary of the Lord Buddha's Birth.
- (10) The carrying into execution of the resolutions and conclusions arrived at during the Conference.
- (11) Propositions submitted by each delegate.
- (12) Problems of Young Buddhist Associations.
  - (a) Research as to the problems of Y. B. A.'s leading principles.
  - (b) Research as to organization and activities of the Y. B. A.'
  - (c) Provision for communication and mutual co-operation between the Y. B. A.'s of different countries.
  - (d) Study of the methods of Buddhist instruction for young people.
  - (e) Questions concerning the Pan-Pacific Federation of Y. B. A.'s
- (13) Location for the next Conference.

One hundred thousand men (by donation) has been set as the goal to meet expense for the Second General Conference of the Pan-Pacific Y. B. A.

Headquarters: The Federation of all Y. B. A.s of Japan  
(10, Hitotsubashitori, Kandaku, Tokyo).

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## THOUGHTS ON EDUCATION

BY B. C. SEN, M.A., Ph.D. (Lond.)

### II

While a certain educational system passes through the ordeal of a close and searching criticism, the question how and by whom it is controlled cannot escape one's attention. Much can be expected to come out of an investigation in this direction, if conducted in a true educational spirit. But every such effort will be useless if the issues are not boldly faced and if the parties concerned are not prepared to welcome any scheme that may be found desirable in the highest interests of education and culture alone. It is these interests that must always be kept in view if we mean business. But men of experience know that such an excessive simplification of the situation is not a practical solution of a problem beset with baffling complications. Let us see how the question of control has proved a source of complications. In ordinary human transactions the principle that one who pays the piper must also call for the tune holds perfectly valid in a state of society which has been used to it for ages. Simple logic will inevitably apply this principle to every concern which has the appearance of a financial deal. As no institution can be run without money, its financiers claim, as a matter of right, a share proportionate to the assistance rendered, in the management of its affairs and in the shaping of its policy. Vested interests crop up, gradually overshadowing the impersonal mission with which the institution may have originally started. There comes into play a tangle of conflicting purposes reducing it to a mere show. What is true of private individuals is also substantially true of the State in any civilized country, which acts in a collective capacity. The educational system is more or less dominated by the



State either directly or indirectly through delegation of its powers, for without financial assistance from the paramount authority it cannot maintain itself or expand its usefulness. Moreover, the State claims allegiance not merely for the monetary help rendered by it, but also as the supreme political power in the country. To some extent education may follow its own policy uninfluenced by the State, when it is possible to dispense with Government grants, and if the freedom which it thus comes to enjoy is of a type which cannot be tolerated by the State, it will be open to the latter to check any outward expression of disobedience to the Government by taking advantage of the provisions of the ordinary laws of the country. For the State, however, it is a question of no mean importance how education is controlled. It is education that releases the mind from bondage, and a free mind seeking to express its strength and vigour through various channels may prove a great force to reckon with. When there are many kindred spirits working together for the accomplishment of a common end dictated by fearless ideas flowing from freedom of thought and a well-planned process of reasoning, the result of such activities may not be those that can be approved by the government of a country, which may see in these symptoms, a menace to its own existence, and a challenge to its own integrity. A liberated mind does not often agree with the current values of life, it weighs every thing in the balance of its own judgment, and aided by a corresponding degree of moral courage, it will employ all its resources in exposing falsehood and sham and building up something in stead which is more in conformity with truth and justice as visualized by it. The growth of such spirit will certainly frighten every representative of vested interests, moral, social or political. The control over education, therefore, is to be tightened up in such a manner as to prevent the emergence of any serious opposition to the existing order of things from that source. It is in this way that a farcical situation arises due to the application of the

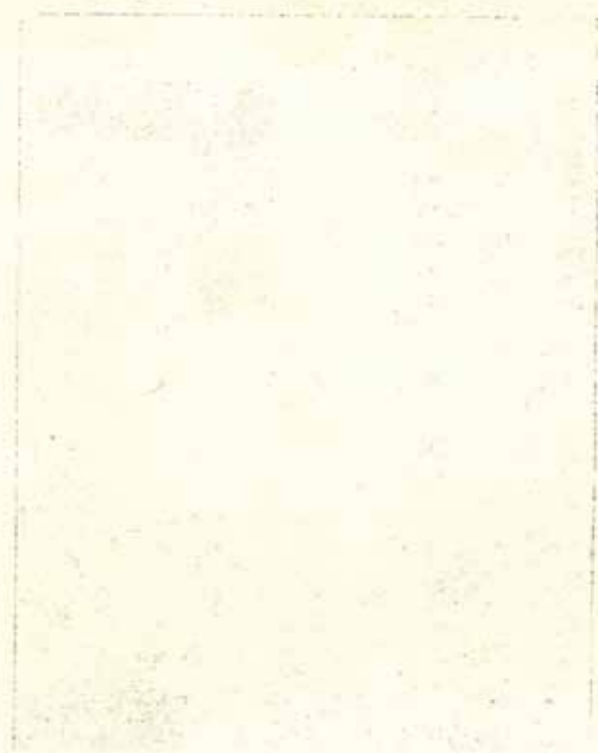
practised art which consists in an imposing array of grand and spectacular arrangements for the teaching of noble ideas and in forging chains simultaneously for binding them into acquiescence. A thoughtful man apparently is a danger to society as constituted at a given moment, but he is an enemy only of things which cannot be supported by reason or the ethics which he may have evolved. He is an asset to society if he has any constructive plan to save it from the rut of stagnation. An unfettered education alone can aim at promoting the virtue of honest thinking among its votaries. 'The ideal university should teach its sons, not what to think, but just to think', says Mr. W. J. K. Diplock in his 'Isis or the Future of Oxford' (To-day and To-morrow Series). This function can be well performed in an atmosphere free from all extraneous control. A mind cannot be trained to think properly unless facts are presented before it from every possible point of view. These facts, for instance, may be related to any phenomenon of social, political or moral life, but how can thought be free when the teacher knows that unless he uses discrimination in the selection of his subjects or in the appraisal of facts, in a manner suiting the interests of the authorities, he will put himself in a not very comforting position? Even in a country where things are infinitely better than in India, there has been an insistent demand for the abolition of even that little external control which still remains in certain spheres of education. Prof. Frank Smith of the University of Leeds, addressing a meeting of the Council of the Association of University Teachers, recently held at the Imperial College of Science and Technology, is reported to have said 'Freedom to teach, freedom to learn and freedom to investigate are the primary requirements of intellectual life . . . and the history of our universities clearly shows that their denial brought stagnation and death'. Not only should an ideal university be left free to choose its own course, but in a country where freedom of thought is increasingly appreciated, all the different stages of



education, primary, secondary and higher, should be allowed to pursue their respective ends unhampered by State-control or State-interference in any form. It will be impossible for a student going in for higher education to benefit by contact with the free atmosphere of the university, if at the earlier stages of his career he has only read text-books selected by the Government and with teachers appointed by the same authority.

The remarks made above are not meant for any particular branch of education. They are about education in general, or more precisely, about how to safeguard the true interests of education irrespective of any purpose to which it may be harnessed. True education can nowhere grow amidst servility, and a patch-work is not the same as a healthy system. Growth of individuality of thought and its expression in diverse forms ultimately do good to society. These are the achievements of true education. Let the government in every country continue to make grants in favour of education, but not insist on a share in its control. The best way to use public money is to use it on education. Every enlightened government wants criticism of its actions, but that criticism will never be thorough and honest if the faculty of thought has been dwarfed by the imposition on it of the dead weight of conventions. Every institution, every form of human activity, would find a new stimulus to perfection if education were freed from trammels of various kinds and the mind organized into a fit mechanism for independent thinking.

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## Maha Bodhi

Anicchāvata Saṅkāra



Late Mrs. Alma Senda.

## MRS. ALMA SENDA

AN APPRECIATION BY P. P. S.

Mrs. Alma Senda has passed away. Ancient Benares has lost a charitable woman who had made it her second home. She loved the city of the Brahmadattas. Scarcely did a distinguished visitor to Benares fail to pay a visit to this old lady whose beautiful house was always at the disposal of her friends.

A European by birth, brought up in America, married to a Japanese, Alma Senda was a great supporter and friend of the late Ven. Dharmapala. She liberally contributed towards the construction of the Sarnath Vihara. She was a friend of every good cause—religious or social. No *Bhikkhu* was ever refused hospitality by her.

She loved freedom both of thought and action. It is this tendency perhaps that led to the separation from her wealthy and generous husband. She was an admirer of great artists and was the proud possessor of several masterpieces by Japanese painters. A lover of the Beautiful, Senda's house was the last word in cleanliness. She enjoyed Bengali *rashagolla* and *sandesh* as much as the best Swedish Cakes. Mrs. Senda rightly interpreted the *Dhamma* to be an active principle in which indolence on the part of either the monk or the layman found no place. Her repugnance of everything savouring of hypocrisy and injustice amounted to intolerance. She sincerely believed that the Buddha alone was the healer of man's suffering.

Mrs. Senda wrote to the present writer regularly, and her last letter was written to him about a week before her death.

May she attain Enlightenment. *Rupair jirati maceānan—nāmagotham najirati.*



## NOTES AND NEWS

### H. E. THE VICEROY'S VISIT TO MULAGANDHAKUTI VIHARA, SARNATH.

On Tuesday, the 16th January, Their Excellencies Lord and Lady Willingdon paid a visit to the Mulagandhakuti Vihara accompanied by His Highness the Maharaja of Benares and their staffs. The distinguished guests were shown round the Sarnath Museum by Rai Bahadur Dayaram Sahni, Director General of Archaeology. At 4.45 P.M. they arrived at the temple and were received and garlanded by Anagarika Devapriya Valisinha, General Secretary, Maha-Bodhi Society, and Brahmachari Govinda. A deputation of Sinhalese, Burmese, and Indian *Bhikkhus* headed by Revd. Srinivasa, Sasanasiri, and U. Suriya met them at the steps where a group photograph was taken. After removing the shoes Their Excellencies and H. H. the Maharaja of Benares along with the rest of the party entered the temple hall. The altar was beautifully lit up with candles and decorated with flowers. While the distinguished guests approached the image the assembled *Bhikkhus* chanted blessings in Pali, the sacred language of the Buddha. An artistically engraved silver casket containing the text and translation of the blessings was presented to His Excellency. On the termination of the recital, three bouquets were handed over to the distinguished guests who on their part placed them on the altar as an offering. The General Secretary then opened the Relic caskets and showed the Holy Relics which His Excellency Lord Willingdon had graciously presented to the Vihara when it was opened in 1931. These Relics which are the most authentic remains of the great Master were found in a *Stupa* built by Kanishka at Taxila in 79 A.D. Their Excellencies perambulated the Image and while return-

ing they greatly admired the mural paintings depicting the life of Lord Buddha. The Japanese artists Messrs. K. Nosu and S. Kawaiii who are engaged in the painting work were introduced to Their Excellencies. After the pictures had been explained to the party, Their Excellencies, were presented with a number of Buddhist books. After signing the Visitor's book the party left for the inspection of the ancient Buddhist ruins.

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#### EARTHQUAKE AND HUMAN SUFFERING.

Severe earthquakes occurred in Bihar, Nepal, China, and Mexico, in the third and fourth weeks of January last, resulting in the loss of countless lives and the destruction of untold property. Nature has scarcely inflicted an equal injury on human life in recent times, and the extensive scale on which the visitation has affected life and property in countries so remote as Bihar, China and Mexico, is truly horrifying. It is on such occasions that we realize that the promise of security which Science offers is far from being fulfilled, and ages of pain and effort are still ahead before mankind can achieve this great goal. Our best sympathies go out to the multitudes of suffering men and women who have been rendered homeless by this disaster.

In is a hopeful sign of the times that the whole country has so well responded to the call of helping the dsitressed by money and other means. The Mayor of Calcutta who has taken a leading role in the matter especially deserves our thanks.

The Mahabodhi Society sent some *Bhikkhus* to the affected area in Bihar with blankets etc. Elsewhere in this Journal we are reprinting an Appeal addressed by the General Secretary, Mahabodhi Society, on behalf of the distressed in North Bihar. We hope to receive a prompt and generous response to this Appeal. A public meeting was held at the Siri Dhamma Rajika



Chaitya Vihara, Calcutta, on Saturday, January 26, for organising a Relief Fund and conveying to the sufferers a message of sympathy. The resolution adopted at this meeting is given below in a slightly amended form.

"Resolved that the Buddhists of Calcutta in a meeting held under the auspices of the All-India Buddhist Conference and the Mahabodhi Society express their deep sympathy with the people of Bihar who suffered in an unprecedented manner from the earthquake of January 15; that the Buddhists of India are anxious to do their most for the alleviation of their suffering; and that a copy of the resolution be sent to the afflicted Biharis as a mark of sympathy and concern.

The meeting broke up after the formulation of a practical scheme of relief work.

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#### THE LATE MRS. ALMA SENDA.

It is with profound sorrow that we have to record the death on Monday the 8th January last of Mrs. Alma Senda, a staunch friend and supporter of the late Ven. Devamitta Dhammapala. Though of Swedish nationality she was Eastern in many respects and spent the greater part of her adult life in India. When the late Venerable Dhammapala took up the work at Isipatana in right earnest, she left Calcutta with all its social attractions to take up her residence in Benares and help him in his work. She bought a fine house in the Cantonment which thenceforth became the home of all Buddhists who visited Benares. Of her many noble qualities there was one which surpassed every other: it was her unstinted hospitality to rich and poor alike who cared to call on her. Every Buddhist was welcomed with open-arms to her home by this most generous of hosts. Though able to appreciate good points in all religions, she was a staunch Buddhist and a keen believer in Buddhist propaganda work. Had it not been for an unfortunate circumstance she would have occupied her rightful place in the affairs of the Sarnath

Institutions and bequeathed her not insignificant property for the cause of Buddhist work at the holy place.

The remains of the deceased *Upasika* were brought to Holy Isipatana and cremated with due Buddhist ceremony according to her express desire. The whole of the Buddhist colony including Sinhalese, Burmese, Japanese and Tibetan and Hindu friends took part in the funeral and paid their last homage to the departed friend. The funeral rites were performed according to three different schools of Buddhism, an honour which falls to the lot of only a few fortunate individuals. Before setting fire to the mortal remains Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, paid the Society's last tribute to one who had been a great helper in its work, in a short speech.

May her noble aspirations be fulfilled.

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#### COMPLETION OF A GREAT WORK.

In continuation of our announcements concerning the monumental work of bringing out a Hindi translation of the Majjhima Nikaya, we are happy to state that it has been released punctually as previously expected. Revd. Rahula was able to take copies to Baroda where he had gone to preside over the Hindi section of the Oriental Conference. It is a great work for the completion of which Revd. Rahula spared no pains. Thanks of the entire Buddhist world are due to this learned *Bhikkhu* for his magnificent achievement. The production of a book of 700 pages within the short period of three months is a task which only a few can even dream of accomplishing. Though Hindi is the most important Indian vernacular so far there had been no translations of Buddhist books in it. In the course of a few months Revd. Rahula has succeeded in providing two excellent works which will not only meet a growing demand for Buddhist literature but will occupy a permanent place in Hindi literature. Buddhist studies will no doubt receive much stimulus as the result



of this publication in the land of Lord Buddha's birth and ministry. While we thank the accomplished author who reminds us of the energy and perseverance of the great Buddhist scholars who carried the torch of learning to all countries of Asia and the generous donors without whose timely help the work would have been impossible, we appeal to our readers to help the continuation of the series by purchasing copies either for their own use or for educational Institutions. The price has been fixed at the comparatively small sum of Rs. 6.

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#### REPRESENTATIVES OF THE JAPANESE Y. M. B. A's.

We had the pleasure and privilege of welcoming Revd. Ogata and Kawano, two devout Japanese *Bhikkhus*, who came to India for the double purpose of visiting the holy places and inviting representatives of Buddhist associations to attend the Pan-Pacific Conference of Young Buddhist Associations to be held at Tokyo about the middle of July next. They spent a few days at the Mulagandhakuti Vihara during which time we had the opportunity of coming in intimate contact with them. To know them was to admire them for their simple and exemplary life. Their humility, devotion, courtesy, and keen interest in Buddhist work endeared them to everyone who came in touch with them. They are worthy ambassadors of Buddhist culture of modern Japan and give the lie direct to those Christian propagandists who are never tired of proclaiming that Buddhism is no longer a living force among the Japanese.

We wish there were more of such visits of representative Buddhists from countries like Japan, China and Siam. Such visits enable us to know each other and appreciate the work that is being done in different parts of the world for the spread of the *Dhamma*. We earnestly trust that it will be possible for delegates of our Society to visit Japan and take part in the deliberations of the Conference, the aims and

objects of which are to be found in the account published elsewhere.

We wish our guests a very pleasant sojourn in India and a safe return to their motherland. Those we are desirous of meeting them are requested to communicate with them C/o. Maha Bodhi Society, Calcutta.

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NYANODAYA BUDDHIST ASSOCIATION, PENANG.

In the December issue we had the pleasure to mention the visit to India of Revd. Gunaratana Thera and Mr. Teoh Khay Cheong, organisers of the above association. Before leaving Holy Isipatana Mr. Cheong was pleased to hand over to the Secretary a sum of Rs. 800 for the work of the Society. We express our grateful thanks for this timely donation which enabled us to carry on the work when money was very scarce.

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PILGRIM SEASON.

Large numbers of Buddhist pilgrims from Ceylon, Burma, Tibet, Japan, etc., visited the holy places in India during this cold season. A party of 80 pilgrims from Ceylon was escorted to all the sacred places by Mr. Raja Hewavitarne, one of the Trustees of the Society. They stayed several days at Isipatana and were highly impressed with the work so far accomplished at the place. We are glad to find that the number of pilgrims who visit the holy places are on the increase inspite of the continuous trade depression. We trust the Railways will afford special facilities to the pilgrims who come from such long distances.

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MR. CHAN CHORE KHINE'S GENEROUS OFFER.

During this cold season we had the pleasure of welcoming Mr. Chan Chore Khine and his family who are wellknown all over Burma for their philanthropy. They were shown round



the Mulagandhakuti Vihara by the Secretary and other inmates. Mr. Chan Chore Khine in his characteristic manner inquired as to the work that is being done at Isipatana and on learning that there was a proposal to open a dispensary he generously offered to contribute Rs. 2,000/- for the erection of the building in memory of his mother. The Secretary gratefully accepted the offer and the work will commence as soon as the land is available. The Government of the United Provinces has been moved for the acquisition and it is hoped that the construction work would be started at an early date. We thank Mr. Chan Chore Khine for his generosity towards this humanitarian work.

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#### INDIAN ART AND THE MODERN MOVEMENT.

Mr. Percy Brown, Curator of the Victoria Memorial, Calcutta, requires no introduction as a critic of Indian Art. He gave an illustrated lecture on the above subject at the Indian Museum on January 6 last. He wound up his lecture by an exhortation to Indian artists to assert once more "that character of independence which has always marked the finer periods of their art history," and by a complete abandonment of all fashionable imitations to "become again spontaneous and sincere". Some passages are quoted below from his interesting speech:

"Indian art has therefore throughout most of its phases aimed at a very high idealism, and in some periods has certainly attained this aim. As a proof of this one can point to the mural paintings of the Buddhist school, as illustrated at Ajanta in the 6th and 7th centuries of this era, which are of a markedly transcendental character. Their intention was to try and elevate the spectator out of the ordinary trials and troubles of this world into another and richer sphere as visualized by the Great Teacher.

"It is significant that almost contemporary with this Buddhist movement, was a similar one inspired by Christianity, and which produced in Europe the magnificent frescoes and mosaics of the first Byzantine period. Although almost certainly never in actual contact, there seems to have been some kind of thought-transference, some reciprocating cultural and spiritual influences moving from one sphere of activities to the other,

which has produced a certain mental texture common to both movements.

"During the early mediaeval Brahminical period in the 8th century A.D., an equally high standard of religious art prevailed, as is shown in some of the sculptures of Southern India. Some of these cut in the rock at Mamellapuram, known as the Seven Pagodas, show how under the Hindoo regime the influences of the Buddhist School at Ajanta still prevailed.

"At a slightly later date, and after the decline of Buddhism, Indian art became transformed. This change is accounted for by the rise of Brahminism which affected very considerably the whole field of Indian thought. With it came that effort on the part of the artists to include in their figure-representations certain metaphysical attributes, in a word to portray their deities and others of their pantheon as supernatural beings with superhuman powers.

"Thus began those conventional shapes, those additional heads and limbs, those fabulous forms and ultra-imaginative compositions, which have given much of its character to the Brahminical art of India.

"All this was due to the fact that the Indian artist, like his brother of the brush of Europe, was striving to give abstract ideas material form, engaging in a vital struggle to express thoughts beyond himself. It seems to be here that we most nearly approach the similarities of, as well as the distinctions between, Indian art and the modern movement.

"Here is the nearest thing to a point of contact. Hitherto it has been the natural instinct of the Occidental artist to use material forms to conceal the spiritual, each of these ideals being therefore the antithesis of the other. Form, which is the fundamental principle of Western art, has no real meaning to the Indian artist, and it is the apparent formlessness in the aesthetic productions of this country, that is such an obstacle to its comprehension by the Occidental.

Moreover, concentration and high tension passion, which the West regards as evidence of vitality, the Indian regards as evidence of detachment from the realities of the spirit. The highest form of knowledge is therefore that which comes from the subjugation of passion. Deep down in the origins of Indian art there is much of the mysterious, beginning with the doctrine of Yoga, which asserts the existence not only of an individual, but of one all-pervading spirit free from every external influence.

"This leads to *Maya*, illusion, and the artist's object is to penetrate beyond the superficial illusion of the details of the outward form, to the essential reality of earthly things. To attain this end there is an aesthetic rule in Indian art known as *Bhava*, which may be described as a law which concerns the influence of spirit on form. Much more could be told of the profound thought which has inspired the art of this country but



enough has been revealed to show that it has a deep spiritual significance.

"It seems therefore that principles such as these which have all along been the intuitive impulse of the Indian artist are now becoming potent forces in the art of the West."

Mr. Percy Brown repudiates the idea of a direct contact between East and West in the past and depends on what he calls *thought-transference* to explain the growth of a certain *mental texture* found in East and West alike. We, however, cannot subscribe to this view and are ready to believe that India played the rôle of a teacher to the West chiefly by the dissemination of Buddhist Art and Philosophy.

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#### JETWANA VIDYALAYA.

The Ven. U. Nyana writes to us to say that he has organised the *Jetwana Anglo-Pali Sanskrit Vidyalyaya* (Balarampur, Gonda, Oudh) with the co-operation of Mr. S. P. Sahgal for teaching Pali, Sanskrit, and English freely. The object of the founder is to promote Buddhist studies in India. The *Vidyalyaya* is open to all and the work being done by it is no doubt valuable. Funds are necessary for meeting the demands for accommodation of the students who come from mofussil and for paying the teachers. We wish the efforts of the Ven. Nyana the success they deserve.

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#### ASIATIC STUDENTS' CONGRESS IN ROME.

The delegates to the Asiatic Students' Congress met in Rome on December 22, 1933, under the auspices of the Italian Institute for the Middle and Far East which seeks to bring about a Cultural Union between Rome and the Asiatic countries. Of the six hundred who attended one hundred were Indians. Signor Mussolini welcomed the delegates in an inaugural address in the course of which he said:

"I am indeed happy to welcome this first gathering of students from every country of Asia in Rome upon this Hill which has played so great a

part in the history of Civilisation. Your arrival is by no means without significance. . . . . More than once in the past—in a period of fearful crises, world's civilisation has been saved by the co-operation of the Orient and Rome. In to-day's crisis of the whole system of the institution the ideas of which are soulless and which paralyse mankind we hope to resume the old tradition of our constructive co-operation".

The Congress, before it broke up, appointed a permanent Bureau in Rome for furthering its objects with Mr. Amiya Sarkar, an Indian student, and Madame Suzanne Liao, a Chinese lady, as Secretaries.

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#### INSTALLATION OF BUDDHA RUPA.

The Hindu Mission, a well-known organisation in Calcutta, recently installed a beautiful Buddha image in the presence of an impressive gathering of professors and public men. This image, we are informed, has been acquired from Burmese Buddhists, and is a true work of art. We congratulate the Hindu Mission on what they have done, and take this opportunity of suggesting that the Buddhists will very much appreciate the Mission's taking the help of *Bhikkhus* on any ceremonial occasion in the future. A committee was appointed with Mr. Devapriya Valisinha as one of the members for the promotion of Buddhist Studies. Mr. J. C. Mukherjee Bar-at-Law, Chief Executive Officer, Calcutta Corporation, is the President. Among other members mention may be made of Dr. Suniti Kumar Chatterji, Swami Satyananda and other prominent men.

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#### PUNDIT JAWAHARLAL ON WOMEN'S EDUCATION.

Speaking to the students of Allahabad Mahila Vidyalaya Pundit Jawaharlal observed:

"It is sometimes said, and I believe, the *Vidyapitha* itself lays stress on this, that woman's education should be something apart from that of man's. It should train her for household duties and for the widely practised profession of marriage. I am afraid I am unable to agree to



this limited and one-sided view of women's education. I am convinced that women should be given the best education in every department of human activity and be trained to play an effective part in all professions and spheres. In particular the habit of looking upon marriage as a profession almost and as the sole economic refuge for woman will have to go before woman can have freedom".

Pundit Jawaharlal's remarks, apposite as they are, do not perhaps still find the country prepared for their reception. Tradition is a great force and the most strenuous efforts are necessary to overpower it. In Buddhist countries no discrimination is made between the courses of study for men and women who enjoy an equality of status not still attained by some countries in the west, but even there a life-long economic freedom for women is not generally contemplated.

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#### CONGRESS FOR DIFFUSION OF BUDHIC PHILOSOPHY.

It was announced sometime ago that a Euro-American Congress would be held in Geneva at the end of 1933 under the leadership of the Ven. Anagarika Lhasshekankrakaya, Abbot of the Zen Monastery, Sinkiang. In the light of certain new developments the plan of work outlined in connexion with this Congress has been modified to a considerable extent. The Anagarika has since paid a visit to America and the enthusiastic reception accorded to his proposal has led to a revision of the programme. It has been decided to postpone the Congress for the present and to hold it in America instead of in Europe where the atmosphere is not congenial for an undertaking of this nature. This decision was made by the General Assembly held in the New York at the Steinway Hall on October 22, 1933. An institution was organised by this assembly with headquarters in New York with a view to preparing a friendly atmosphere for the success of the plan drawn up by the promoters of the Congress. The Institution shall offer facilities for an advanced study of Buddhism and shall endeavour to discover in it those truths which are calculated to be of the greatest benefit to

mankind at this moment of strife and confusion. Messages, essays, pamphlets will be published in "Renaissance", the official organ of this Institution. They are to be forwarded to The General Head quarters of the Congress, The Budhic Institute, C/o. Roerich Museum, 310 Riverside Drive, New York City, U. S. A.

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#### A CORRECTION.

We are thankful to Mr. Kurt Fischer, Berlin for pointing out our attention to certain mistakes which appeared in the Mahabodhi for November, 1933. They are given below with the corrections.

On page 440 line 9 from the top ought to run instead of :  
" . . . . the wise in this want . . . . "

" . . . . the wise. It is not generally speaking want but the nature of this want . . . . "

Again on page 441 line 9 from the top the words "Supplement of" should come in between "need" and " a finer nature."

These mistakes occurred in an article entitled "The Simplest Formula", by Mr. K. Fischer.

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## AN URGENT APPEAL

ON BEHALF OF THE DISTRESSED IN NORTH BEHAR.

Buddhists of all countries will be greatly shocked to hear about the unprecedented loss of life and property in north Behar, the ancient Buddhist Kingdom of Magadha, as a result of the great earthquake of the 15th January. It was the most disastrous earthquake experienced by India within living memory and the loss of life is simply appalling. It is estimated that no less than ten thousand people have lost their lives while the figure for the injured would be even greater. Muzaffarpur, Monghyr, Motihari, and Darbhanga have been completely destroyed while many other cities have been partially ruined. The distress of the people in the affected area is indescribable. Thousands of widows and orphans are to be taken care of, and tens of thousands require at least sheds to protect them from the severe winter in North India.

Relief measures are being taken by the Government and by many private organisations. The Maha Bodhi Society of India has also started a relief centre at Sitamarhi and several workers have been sent to the devastated area in order to render assistance to even a few of those who are in need of help.

In view of the enormity of the losses, help in money and kind is urgently needed. Buddhists of all countries are, therefore, earnestly requested to collect and forward whatever they can to the undersigned and thereby to assist us in mitigating the sufferings of our fellow beings in the land of the Lord Buddha. All contributions will be thankfully acknowledged, and accounts published in the "Maha Bodhi" Journal and other periodicals.

DEVAPRIYA VALISINHA,  
*General Secretary,*  
Maha-Bodhi Society.

Holi Isipatana,  
Sarnath,  
Benares, India.

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# **EARTHQUAKE RELIEF FUNDS ACCOUNT**

## **RECEIPTS.**

## **EXPENDITURE.**

	Rs.	A.	P.		Rs.	A.	P.
Maha Bodhi Society's				Printing appeals and			
Donation ...	100	0	0	Paper ...	3	9	0
A. L. N. ...	100	0	0	Envelopes ...	2	0	0
Mrs. On Pe and Party	58	10	0	Postage & Telegrams in-			
U. B. Nawaratne ...	5	0	0	cluding M. O. Com-			
S. N. Barua ...	10	0	0	missions ...	19	7	0
J. Haslam ...	1	0	0	Medicines taken by re-			
M. Barua ...	1	0	0	lief workers ...	7	4	0
G. R. Barua ...	1	0	0	Railway fare, carriage			
Premananda ...	1	0	0	etc. of relief workers	33	7	6
Lalit Kumar ...	1	0	0	Rly. Freight on a parcel			
Nobin Chandra ...	1	0	0	of <i>durries</i> sent to the			
Nogendra Nath ...	1	0	0	President B. C. R.			
Naba Raj ...	1	0	0	Committee ...	3	9	0
Sajad Ali ...	1	0	0	Given to Rev. Rahula			
Tannoo ...	1	0	0	Sankrityayana to do			
Arunchandra Chowdhury	1	0	0	relief work in Sita-			
Gholam Shahid ...	0	2	0	marhi ...	140	0	0
Wajid Ali ...	0	2	0	Sent to B. Rajendra			
Bashid Ali ...	0	4	0	Prasad for relif work	100	0	0
Hans Raj ...	0	2	0	Sent to the Collector			
Mahngi ...	0	1	0	Benares for Viceroy's			
Chihlttar ...	0	2	0	fund ...	50	0	0
Alla Rakha ...	0	4	0				
A Japanese ...	5	0	0				
K. B. Karunanayake,							
Ceylon ...	2	0	0				
K. L. Martin, Ceylon ...	1	0	0				
A. B. Richard Silva,							
Ceylon ...	1	0	0				
U Po Chit & Daw Pwa	1	0	0				
C. A. Rahim ...	1	0	0				
Maw Kanji ...	1	0	0				
A. S. Wilson ...	1	0	0				
European visitors ...	3	13	3				
Carried over ...	302	8	3	Carried over ...	359	4	6



Total Rs. 374 4 0



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

वरय भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्ताय  
हिताय सुखाय देवमनुस्मानं । दिसेय भिक्षुवे भग्ग' पादि कल्लार्थं मज्झे कल्लार्थं  
परियोसान कल्लार्थं सार्थं सम्यग्गमं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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MARCH, B. E. 2477  
C. E. 1934

[ No. 3

## A BUDDHIST HOUSE-HOLDER (UPASAKA) AND HIS ASPIRATIONS

By W. A. DE SILVA.

The followers of the Buddha are of four classes, viz. :—*Bhikkhus*, *Bhikkhunis*, *Upāsakas*, and *Upāsikās*. *Bhikkhus* and *Bhikkhunis* are men and women respectively who enter the Order to lead a life of higher conduct devoting themselves to the study and the practice of *Dhamma*. *Upāsaka* and *Upāsika* are men and women respectively who accept with reverence and faith the three GEMS—The *Buddha*, *Dhamma*, (His Teachings) and *Sangha* (The Order of His Disciples) as their guide and their refuge in their daily life. An *Upāsaka* dedi-



cates his life to the service of the Three Gems. He considers them as his protectors and his refuge. He becomes a servant, a pupil and a follower of the Three Gems and a worshipper with faith and devotion. He follows virtuous conduct. He is not deceived by a belief in omens, lucky or unlucky, and auspicious or inauspicious signs, hours and times as controlling or affecting his life. He realizes the working of *Karma* (cause and effect) of activities and discards belief in accidental or external influence in the shaping of the events of his life. Such an *Upāsaka* should have an aspiration, a determined ideal which he endeavours to work for. Without an ideal in view his activities towards progress could not be very effective. The virtuous conduct for an *Upāsaka* is indicated in a life free from thoughts, deeds or words or directions or encouragement to others to destroy life, to take what does not belong to him, to indulge in unlawful sexual conduct, to deceive others by false representations, or indulge in (drugs and liquors) that are sources of intoxication.

Further an *Upāsaka*, house-holder, refrains from engaging in such trades and activities that are likely to cause injury, pain or loss to others such as dealing in deadly instruments as swords, guns, arrows, bows, traps etc. ; dealing in human beings—slave trade ; rearing of animals for sale for slaughter, dealing in intoxicants, dealing in poisons that are used for killing or injuring men and animals.

A Buddhist *Upāsaka* while accepting these ideals directs his thoughts to his aspirations. Aspirations lead him in the path of progress, they help him to remove the tendencies that cloud his mind and understanding. The highest aspiration of a Buddhist is to attain to the freedom and peace of NIBBANA. This City of Peace has to be approached through definite gates viz. Buddha (an all-wise teacher), *Pacceka Buddha* (an all-wise saint), or *Arhat* (one who has cleansed and purified his mind from the stains of tendencies that cloud his vision). Before one approaches these gates, he has to practise the ideals of unselfish giving, virtuous conduct and

the strengthening of his mind through the exercise of reflection, concentration and meditation. In the case of the Buddha the *Pāramitās* or ten perfections in all their bearings have to be fulfilled. The *Upāsaka* follower of the Teacher whenever and wherever he directs his activities has to bear in mind the purpose of aspiring to one of the above three attainments that are the gates to *Nibbāna*. If he is one with great strength of mind he will aspire to become a Buddha and then his path will be the Great (*Mahā*) path. If he is one with much faith he will aspire to attain to wisdom through his energetic efforts (*Pacceka Buddha*) and then enter *Nibbāna*. This is the (*Madhyama*) middle path. If his energy does not disclose great intensity, he will aspire to attain *Nibbāna* through efforts of purification of his mind (*Arahat*). This is known as the Lesser (*Hina*) Way. *Nibbāna* is the ultimate goal which a Buddhist aspires to. In order to gain this as was mentioned above one has to approach it through one of these gates. Before approaching any of these gates *Samsāra* or Being is long indeed. While serving this long apprenticeship aspirations should be directed to conditions and circumstances that a being comes across during its journey. These aspirations are like indications on a sign-board posted for the benefit of a traveller.

The *Upāsaka* when he performs good acts should extend his thoughts towards his aspirations somewhat in the following manner:—

Through the force of this good act may I here and hereafter until I reach the Peace of *Nibbāna* obtain the company of the wise and good and be freed from associating with those who are ignorant and foolish.

May I be born a human being, a man, be a fortunate one, be privileged to see a Buddha, be able to become a devotee, be possessed of virtue, be independent and be able to gain my wishes.

May I be freed from being born in a sphere of suffering (*Niraya*), of animals (*Tirisan*), of low spirit beings (*Preta*), in



the sphere of the Formless (*Arupa*) during a time when the influence of a Buddha's teaching is non-existent, in spheres away from the world, or with defective senses or as a non-believer.

May I be freed from qualities that intoxicate my mind and lead to retard my progress.

May I be freed from committing evil acts or getting others to commit such acts.

May I be free from causing injury or pain to any living being.

May I be enabled to eliminate thoughts of passion, anger and delusion.

May I obtain wisdom to enable me to understand and realize readily the knowledge of the Teachings of the Buddha.

May I obtain the wisdom of the knowledge of my previous births.

May I, when the Great *Buddha Maitriya* is born unto this world, have the good fortune to see Him, approach Him, honour Him, worship Him, serve Him, make offerings to Him and listen to His Teachings and thus obtain the Way, (Here one must be definite as to the choice of the entrance [gate] through which he seeks *Nibbāna*) either becoming a *Buddha* (World Teacher), or *Pacceka Buddha* (an attained Buddha) or an *Arahat* (one purified in mind).

## TWELVE NIDANAS OR THE LAW OF CAUSATION

[An unpublished article written by the late Venerable Sri Devamitta Dhammapala—Editors, *M. B. Journal*.]

The twelve Nidānas are (1) *avijjā*, (2) *sankhāra*, (3) *viññāna*, (4) *nāma-rūpa*, (5) *salāyatana*, (6) *phasso*, (7) *vedanā*, (8) *tanhā*, (9) *upādāna*, (10) *bhavo*, (11) *jāti*, (12) *jarā-marana*, *soka*, *parideva*, *dukkha*, *domanassupāyāsa*. In English they are : (1) Ignorance of the four truths, and the Law of inter-dependent

causation, (2) threefold thought activities, (3) six-fold sense consciousness, (4) four psychic faculties which are called *nāma* and *rūpa* which form the four elements of matter, liquids, heat, and air which are incessantly changing, (5) six sense organs, (6) contact, (7) sense feelings, (8) three-fold forms of desire, (9) reproductive causes of re-birth, (10) realms of re-birth, (11) birth of the *khandhas*, (12) decay, death, manifold griefs, disappointments and despair as a result of the co-ordination of the five *khandhas*.

The five *khandhas* or *skandhas* are the material body, three-fold sense feelings, six-fold sense perceptions, six-fold thought activities, and consciousness operating through the six senses.

The twelve *Nidānas* are classified under three groups, viz., past, present and future. To the past belongs (*Avijjā* and *Sankhārā*) Ignorance and thought activities ; the present group consists of *viññāṇa*, *nāmarūpa*, *salāyatana*, *phasso*, *vedanā*, *taṭhā*, *upādāna*, *bhava* ; the future consists of *jarā maraṇa* and *Jāti*. Because of our past Ignorance meritorious and unmeritorious thought activities called *sankhāras* were generated, and as a result there came into existence consciousness, the physical body and the four psychic faculties and the six seats of sense organs which by their inter action create contact which produces sense feelings, and the sense feelings create desires for either sensual enjoyments here or for a permanent form of celestial existence or for cessation of existence and these desires generate either one of the four-fold clings viz., for ascetic practices ; sensual enjoyments ; dogmatic speculations ; and belief in some kind of a permanent separate ego or *attā* ; and preparation for future existences.

The two *nidānas* ignorance and *sankhāric* activities work together ; consciousness and sense feelings work together ; desires coalesce with *bhava* ; birth associates with physical disintegration.

Pre-existing ignorance, *sankhāric* activities, *upādāna* and *bhava* bear fruits in the form of *viññāna*, *nāmarūpa*, *āyatanas*,



phasso, vedanā which become seeds for the production of ignorance, sankhāras, tanhā, upādāna and bhavo; and these become the bases for future consciousness, nāmarupa, āyatanas, phassa and vedanā.

Sankhāra and bhava form what is called kamma vattam; avijjā, tanhā, upādāna form what is called kilesa vattam; vipāṇa, nāmarupa, salāyatana, phasso, vedanā are called vipāka vattam.

Ignorance is called a nīvarana, and tanhā is a saññīyojana in the Samyutta. The former is an impediment, the latter a fetter. These coalesce and keep the individual tied to the wheel of samsāra. Every moment the conscious mind is forming sankhāras whether good, bad or indifferent, in deed, word and thought. Those who engage in Jhāna meditation generate meritorious sankhāras called Puññābhisankhāras, who after death are born in the Rūpabrahmalokas. Those engaged in arūpa dhyāna generate āneñjābhi sankhāras, and they are born in arūpa brahmalokas. Our Lord Buddha did not want His Bhikkhus to generate either of the threefold sankhāras. The Lord looked with disgust upon rebirth in either of the three realms but emphasized the holy life in order to realize Nibbāna in this life in perfect consciousness, and advised the bhikkhus to destroy the five impediments of kāmaccanda, vyāpāda, thīnamiddha, uddhacca kukkuccha, and vicikicchā. The first connotes desire for sensual pleasures in celestial or human kingdoms, hatred and angry passions are obstacles which the second connotes, thīnamiddha is mental lethargy which is also an obstacle to develop Jhāna, the fourth is uddhacca kukkuccha which connotes mental excitement, and is also an impediment for calm thinking; the fifth obstacle is called Vicikicchā which is unbelieving doubt as to a past and future life and to the existence of Illumination in those who have developed higher powers in the psychic plane. When these five nīvaranas are removed jhānic illumination is realized by continuous practice. Jhāna is not mere brooding but a graduated series of illuminating psychic culture, which is not possible for those who indulge

in sense pleasure in the way of eating flesh, drinking liquor, smoking narcotics and engaged in worldly gossip and spirit talk. Spirit communication through mediums is distinctly prohibited. He who is engaged in spirit communication through mediums is debarred from jhāna illumination. The desire to be born in a celestial realm creates taṇhā which is based on ignorance. To be identified with Brahma or with any kind of godhead is too inferior a state to be realized by a pure Brahmachari.

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### ANAGARIKA BRAHMACHARI GOVINDA'S SPEECH\*

Though pictures have their own language and will speak to those whose minds are open to the message of art, it may be useful to say a few words about their origin and the physical and spiritual surroundings from which they grew. When I started painting I had not yet taken the yellow robes but I lived already in the world of Buddhist ideas which to me meant the highest combination of art, and religious life. After I had found my way to this sacred country of India, which I had longed for since my childhood and which has now become my home, I followed more than ever my first impulse which aims at the merging together of art and religion. This ideal has been realised centuries ago when Buddhist monks and mystics materialised their visions in sculptures and paintings and carried the message of a new civilisation all over Asia. Unfortunately these lofty traditions have been nearly completely forgotten and nowadays the *Sadhu* and the *Artist* have almost become antipodes. I regard it as the duty of the young generation to create a new type of religious men, imbued with the *Bodhisattva-spirit*, i.e. not turning one's back towards the

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\* At the opening of the exhibition of his paintings in the Indian Society of Oriental Art, Calcutta, on January 30, 1934.



world but penetrating it with the light of truth and harmony. The monk should not be a man who excludes himself from the world but one who sacrifices himself to the world, who renounces the life of a householder in order to make the universe his house, who gives up family in order to make humanity his family ; in short renunciation should not be something negative or narrowing but a giving up of the smaller for the sake of the greater, a breaking down of limitations in order to attain that supreme liberation which is the aim of all religions and I dare say, of true art just as well. Because art according to the Buddha's own teaching makes us free from all selfish concerns, it lifts us to a plane of perfect harmony and happiness, it creates a foretaste of ultimate liberation ; thus encouraging us to strive on towards Realisation. Art is the greatest creative power existing in man, able even to transform the world. For the artist it is the strongest medium of concentration or *Yoga* and in fact there are schools of Buddhism which cultivate art not for the sake of its products but as a kind of creative meditation or *Bhāvanā*.

My own artistic development started from this point of view. The best among my early pictures were inspired by experiences of meditation and when I began to study nature it was only to rediscover in it the laws of our innermost being. This will give you the key to the fact that some of my abstract pictures remind one of certain forms of nature. On the other hand it will explain my attitude towards art as a problem of form. What I call abstract is neither allegorical nor intellectual, but the most direct expression of intuitive experience comprising vision and feeling. Abstract art does not take the round-about way through the objects of external optical world but creates compositions of form and colour which in their totality reproduce a certain state of consciousness. The nearest example I can imagine is music. Nobody would ever ask what a single note means but would look for the harmony which it forms with other

notes. And it would be just as inadequate to ask what a single record means. Not even a melody could be explained or described by words. We can only say that such and such feelings were roused by it.

It is the same matter with abstract painting. We cannot ask "what does this colour mean? or what is the idea of that shape?" This one could only ask if they meant something different from what they are. But they express visions which are just as real as a landscape or a human face. Imagine somebody asking you what is the idea of your face? I think you would be no less embarrassed than the artist who is haunted with such questions concerning his art. Just as a human face is the expression of a certain stage in the development of an individual, in the very same way an abstract picture represents a certain mental or emotional state in the development of an artist. If it could be explained or described adequately by some other medium it would not be necessary to express it through colour and form. Words can only describe in what direction a certain experience lies and how we have to approach it.

About my landscape pictures I do not need to say much. They represent countries in which I spent the last 15 years of my life. The first group originated in Southern Italy, where I had my home before I left for the East. The second group is the result of my extensive travels in North Africa. The third group comprises India, Ceylon, Burma, while the fourth one contains my latest paintings which I did during my recent journey to Western Tibet.

Besides landscapes and abstracts, architecture takes a prominent place in my paintings. Architecture appears to me as the most precise and characteristic expression of human civilisation. In architecture the soul of a whole country, a religion or even a whole civilisation is brought into an abstract and at the same time highly expressive form.



## SPREAD OF BUDDHISM

BY PANDIT SHEO NARAIN, ADVOCATE.

Religion, as such, is fast losing hold upon the masses. Indifference, Scepticism, Atheism are taking its place. Comparative study of religions, past and present, is made, not with the object of finding out the truth but only to trace their origins and stages of evolution or their corruption. Blind faith is disappearing and many dogmas are rejected as pure superstitions. Holy books and sacred scriptures are little better than old Calendars or back numbers. Ministers of religion interpret them so as to bring them in conformity with modern science. Mercenary preachers, in their heart of hearts, do not believe in what they profess or preach. This is an age of unbelief or disbelief. People are quite content to remain in the religions of their forefathers. The day of mass conversions is gone. If any individual conversion takes place, you may depend upon it, that in most cases it is not due to religious conviction but due to one of the following considerations, e.g.,

- (a) Social or political elevation in status.
- (b) Marriage or amorous relations.
- (c) Quarrels in family.
- (d) Personal influence.

Who cares for Salvation, *Majat*, *Moksh* or *Nirvana*? Of all the systems of philosophy, Hedonism and Epicureanism are preferred though church going, mosque attendance, temple worship are conventionally maintained as old habits.

Science has played no mean part in creating the present outlook. It has increased luxury which naturally produces laxity in self-restraint, induces indolence, causes illhealth, and deteriorates mental faculties. It has indirectly shaken faith in the scriptures of religions. Founders of religions are

undoubtedly revered but their teachings are more honoured in breach than the observance. People do just the opposite of what they once taught. The rosiate promises of paradise and *Svarga* after life are scoffed at and likewise fears of hells little disturb their minds.

What a westerner wants is a well furnished house, dainties to minister to his palate, thousand things to satisfy his aesthetic taste, best wines and beverages, scents and perfumes, best apparel, vehicles and houses of finest type, choice fiction, games and pastimes, theatres, cinemas, orchestras, fragrant toilets, shaving paraphernalia and thousand other things to promote and multiply his pleasures in all their shapes and forms.

The oriental, hitherto lethargic, simple and credulous, being struck by the glamour of modern civilization which possesses great fascination are unable to resist its influence. They are dazzled and are putting on a veneer of it which may be lasting or may disappear. In the inability to discard their own civilization altogether, they are creating what may be called a hybrid civilization however incongruous. Their religious beliefs are also undergoing change though not so rapidly as those of the western people.

There is something wrong somewhere; either religions were obstacles to progress or they proved pernicious to humanity at large or modern civilization will lead to the downfall of humanity ultimately or a *via media* will have to be sought.

Unlike other religions, Buddhism is a system of self culture on the basis of Ethics taught by its founder. It has not only no dread of science, on the contrary it is daily receiving support from it. It is a pity that Buddhism too, in common with other religions, is not what was in its pristine excellence, yet if any religion can take pride in not a drop of blood being shed in its spread or vindication it is unquestionably Buddhism. To say the least it is not assailable, for



one reason that it is not based on scriptures held infallible and inflexible as the religions based on revelations.

Westerners after they have experienced the results of modern civilization may possibly be in quest of an Ethical System in which extremes are avoided and a middle course is inculcated, then there will be a chance for Buddhism to be chosen as an acceptable, appropriate, and suitable religion, more so as it will be found quite compatible with rationalism.

In Asia the number of Christians is not very large. The principal religions prevailing in this continent are Hinduism, Islam and Buddhism. In India Hindus are in the majority, Muhamadans bear a proportion of one fourth to the Hindu population. Buddhism was once the religion of India, but was banished from the country. Lately it has been introduced again with what chances of success nobody can predict. A mild, non-militant religion does not appeal to Muhamadans, but it has some affinity with Christianity and Hinduism. Buddhism is the prevailing religion in China, Japan, Siam, Burma and Ceylon and Tibet.

As observed above mass conversion is now ancient history. What is possible is the assimilation of principles of Buddhism in practical life without avowal of conversion to Buddhism. May we not wish the cessation of slaughter of animals for food or sacrifice, may we not wish total abolition of slavery, may we not prefer a humanitarian code of ethics in the place of all creeds and faiths, should we not like to witness an age of peace and tranquillity when wars will cease and weaker nations will no longer be exploited by the stronger ones? Who would not like miseries of human beings to be alleviated? Let us hope that that millennium will come sooner or later.

After the above lines had been penned I came across the following passage in the speech of an English Buddhist

Mr. Humphreys who presided at the Wesakh Ceremony in London:—

"I make a special point of mentioning this (Mind is the basis of all self-development), because I do not agree that Buddhism is not a living force in this country. There are more ways of working than the counting of heads at meetings indicates. One of the best methods of working is by thought; and the true test of Buddhist influence in the West is the extent to which we are permeating the thought-atmosphere of the nation. I mentioned in an address last November how Buddhist ideas are spreading in this country evidencing it by a number of quotations from the press. Buddhist ideas and ideals are spreading in the country whether or not those who put them forward by speech or pen know them as Buddhist or know whence they came.— (*The Buddhist*, June 1933, p. 350)."

I would add, all that we can expect now is a triumph of Buddhist principles in the world. Does not the above quotation show whither the world is moving?

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## THE BUDDHIST RENAISSANCE HAS COME ?

BY GANGA CHARAN LAL.

The Dhamma is fulfilling itself in diverse ways in India, and the much looked for Buddhist Renaissance has come. The labours of pioneers like Sri Devamitta Dhammapala, R. B. Pt. Sheo Narain Shamin of Lahore, Dr. Nair of Bombay, Mr. Lakshmi Narasu of Madras, Late Mr. Shiva Charanlal of Lucknow, and a handful of others have not gone in vain, they could not.

Of late there has been much Buddhist activity in the field of Indian literature. The volume of articles in the Indian dailies, weeklies, and monthlies, on things pertaining to Buddha and Buddhism has considerably increased; and on



the whole Buddhism has begun to fascinate the imagination of the intellectual classes.

Bhikkhu Rahulaji's labours in this field deserve special mention. He was well-known as an efficient and selfless worker of the nation in Behar, as Swami Ramodar, and was of considerable assistance to Buddhist cause, when the question of Buddha Gaya restoration was before the Congress. His sympathies for Buddhism grew and this led him to accept Buddhism, adopt the Bhikkhu life, visit Ceylon for a thorough study of Pali literature, and make a still more daring trip to Tibet for purposes of study and collection of manuscripts of which he brought a good collection.

He has already written three standard works on Buddhism, and his fourth, the translation of Majjhima Nikaya, is in the course of publication [*already out—Eds. Maha Bodhi*]. When I met him at Sarnath last, he told me of his determination to devote his life to the translation of Buddhist works. Bhikkhu Anandaji, his co-worker, is still in Europe and Sri Rahulaji was looking for his return to help him in his life's mission. Yet another friend of his, an M.A. of Benares Hindu University is shortly proceeding to Ceylon, to make a thorough study of Buddhist literature, and to help in the translation work on his return.

A still more arresting matter is the fact that two shining lights of Indian Poetry have chosen Buddhist subjects as their themes. Munshi Jagat Mohan Lal Rawan is still engaged on his great epic on the life of Lord Buddha. I have been privileged to hear a few verses which were the finest pieces of poetry I have heard. The book when published will create a stir in the literary world and become a powerful messenger of the Dhamma, like the "Light of Asia" in Europe. Srj. Maithli Sharma Gupta's book "Yasodara" is however out and has been acclaimed as one of the finest pieces of Indian poetry. I should like to mention here that Guptaji is the greatest living poet in Hindi and occupies the same place in Hindi as Tagore does in Bengali, and Iqbal in Urdu.

In "Yasodhara", as its name signifies, Guptaji depicts the sufferings, the spiritual longings, and the tender feelings of the spouse of the Lord, and incidentally of Rahula, Suddhodana, Maha Prajapati, Ananda, and the public of Kapilavastu. In "Yasodhara" Guptaji not only restores the divine lady to her proper place amongst the galaxy of Indian women, like Sita, Savitri, Urmilla, Ansuya, but assigns her the highest place amongst them. By the power of his great imagination and poetry he takes us to the innermost recesses of "Yasodhara's" heart, and we get lost in the tide of devotion that is found surging in the stillness of her great suffering heart. Perhaps nowhere in Buddhist literature has so fine a portraiture of the divine spouse been drawn, and the Buddhists, the world over, will do well to translate the work into their own languages, for it verily affords a glimpse of the reality through the window of the divine spouse's heart.

I wish it were possible for me to give some idea of the beauty that is enshrined in each couplet of Guptaji, in the translations I am giving here; but the task is altogether beyond me, and so I am contending myself by giving a few translations, leaving the readers to clothe them with the fineness of their own feelings and imagery.

"Yasodhara" cuts her long tresses, discards her adornments except "Choorie and Bindu" which every married woman must have. Seeing herself she notices the great change in her life, and says:

"Even this life has Yasodhara embraced"

Where even death could not keep company,

"Oh! was it all such a dream"

"My past life what has become of its charm and beauty"

"Ah! I didn't deserve even this chance,"

"The chance of parting with good grace."

"I would have bidden Him farewell with a song"

"And then borne my separation cheerfully"

"For then I would have not felt this lack of confidence"

"Which has made my separation so painful."



At another place she exclaims :

"It is such a joy,  
The Lord has gone in quest of Truth"  
"But he left stealthily"  
"This causes me pain"  
"If he had only confided to me."  
"Could I have kept Him away?"  
"He knew me ever so much"  
"But alas, He knew so little"  
"To His wishes I had always bowed"  
"If he had only confided to me."  
"Do we not send away our Lords"  
"Dressing them ourselves,"  
"To grim battlefields—death's door"  
"Doing Kshattriya's duty"  
"If he had only confided to me."

Yasodara thus rails at the Lord but eventually capitulates

"Eyes accuse Him,"  
"But tears show my love,"  
"How could He have gone seeing them,"  
"He was so merciful."

She does not abandon herself to grief, she resolves to do her duty as a worthy spouse. It is her duty to bring Rahula up as a worthy son and disciple of the Lord, to comfort the stricken parents in their sorrow, and by drawing to herself the affection and devotion of the subjects, do something to assuage their grief. The love of the Lord consumes her, it saps the vitality of her frail body, but she knows her Lord well. She is aware of the grim struggle before Him. He will need all her sympathy in the higher sphere, and so by a stupendous effort of will, keeps herself firm for this great sympathy.

In one of her songs of ecstasy she beautifully describes her atonement with the Lord :

"The Lord is in the wilderness,"  
"But who is He that enshrines my heart,"

"Insight I may not get, my eyes I may lose,"  
 "And nemesis may overtake me,"  
     "If Lord may not become one with me,"  
     "Although the Lord be in the wilderness."  
 "Eyes do not lose heart,"  
 "If you love, then be ready to suffer,"  
     "For this is the Law of life."  
 "And the strength to bear is given to man,"  
     "For the Lord is in the wilderness."  
 "The devotee goes not, it is the Lord that cometh,"  
     "Yasodhara can yet take pride."  
 "That she is in her palace,"  
 "And it is the Lord in the wilderness."  
 "If I have surrendered myself to Him,"  
     "Then one day must he come,"  
     "Here in this very palace,"  
 "Although the Lord be in the wilderness."

Describing her life she exclaims :

"Even Death has become beautiful,"  
     "And has taken Refuge in me,"  
 "My sufferings have affected Him,"  
 "And He foresook His ugly forms,"  
     "And become meek, and pervaded,"  
     "The whole of my being."  
 "Even Death has become beautiful,"  
 "Lord took away the option of Death,"  
 "He has left Rahula to my care,"  
 "Although I may be consumed in the attempt."  
     "For lo! Even Death has become beautiful."

The autumn has come and Yasodhara thus remembers the Lord :

"Seeing of His great sacrifices,"  
 "The trees have shorn their leaves,"  
 "But my sorrow has enveloped them all,"  
     "As if in a pall of fog."



"His fire has lighted every house,"

"But my darkness still hangs at every door,"

"Have I alone borne?"

"The whole world has borne my sorrow."

etc.

Finally the Lord comes to the palace of Yasodhara and she loses herself in the ecstasy of His coming. The song of Joy is beyond all translation and expression. It is easy to understand sorrow and suffering for we all grieve and suffer but who can taste the Joy of the Divine Spouse? The book shows a depth of devotion and every stanza of it takes one to a reality far higher and devotional than that in which we live, move, and have our being.

All honour to the great poet. May he live long to give us such fine feasts of thought and devotion.

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### REMINISCENCES OF DR. DAHLKE.

By M.L.

[In the quarterly Buddhist Magazine, *Buddhistisches Leben und Denken*, conducted by Herr Kurt Fischer, the devoted disciple and secretary of the late Dr. Dahlke, there has been appearing for some time, a series of articles giving the memories of Dr. Dahlke of one "M.L." The following is a translation of the last of these articles.]

Already during the war the Brandus Press approached Dr. Dahlke prompting a translation of the original texts of Buddhism which has to be published in an *edition de luxe*. An expensively got-up edition of translations of the Muhammedan Suras had already appeared from that Press. A copy of the same, of extraordinary beauty, had come into our hands. The proposition and the prospect of bringing out the Suttas in an equally beautiful form attracted Dr. Dahlke, and he undertook the task proposed, the carrying out of

which later weighed heavily upon him many a time. In 1920 the work was completed. Once I had to call at the Press of Herr Brandus for a conference in connection with the affair, and besides, through Dr. Dahlke's occasional remarks, was somewhat interested in the project. And at that time, so far as I remember, it was particularly pleasing to me to hear that between the Press and Dr. Dahlke there prevailed the most unusually pleasant business relations. Each gentleman spoke of the other with the highest esteem and sympathy. Herr Brandus remarked to me with regard to the first number of the *Neu-Buddhistischen Zeitschrift* (Dr. Dahlke's magazine, Tr.) which had just come out that one phrase in it had lodged itself in his bones: "Reason grant it!" And Dr. Dahlke repeatedly expressed to me his satisfaction with the relations between himself and the Press.

Along with this work there went translations for his own press which were provided with a detailed commentary, an explanation of the meaning, as appendix to every Discourse.

I remember that about a year after my first acquaintance with the works of Dr. Dahlke, the translation of the Long Collection (*Digha Nikaya*) by K. E. Neumann came into my hand. Immediately on my perusal of the first Discourse on the Great Net (*Priest-net*, Neumann translates) I had this impression: Were it not that I already know something as to the meaning and value of Buddhism, I should never have managed to get through the reading of even this first chapter to a finish, so meaningless, so wearisomely tedious, so strange and useless would all this appear to me. For philologists it may be interesting—what piece of antiquity would not be interesting to them!—but for humanity in general it has no longer any value. That is doubtless how I should have judged the matter.

But now Paul Dahlke has deciphered these enigmatic, strange writings. He has translated them and commented on them, so that it grips and moves whoever reads them, pierces and hurts to the very innermost of his mind and heart. For



they reach to a sore that lies concealed, of which we have no suspicion that it is there save in a few rare moments of clear thinking. They touch and stir to this,—that something is not right, something is out of order in our religious relationships. Whoso is not shaken, whoso does not shudder, he has not understood Buddhism, he has not discovered the sore. But whomsoever from now on it hurts, that person begins to become another man.

Dr. Dahlke, with his powerful thought-force has smashed the false accusation that Buddhism is pessimism and quietism, and instead shown the actuality and tremendous seriousness of this Teaching—material enough to keep generations in breath, and move to the greatest efforts.

No: Paul Dahlke was no pessimist. He rejected that attitude towards the world absolutely and completely. Pessimism is doubt, mistrust. Dr. Dahlke gave trust, and desired it also for himself from others. No stroke of destiny could have disturbed his clear judgment and made him into a pessimist. Never yet has the pessimist done anything. But Dr. Dahlke *has* done something!

It is sometimes difficult—and was so also for him—to overcome this prejudice and make clear this rejection of pessimism. People did not *believe* him, and could not understand his commanding standpoint. He sought for a vivid representation of it. One day he told me a little story which he had just read, a good summing-up of pessimism. "On a cool evening two frogs were hopping along and came to a hole in a cellar. In the darkness they fell down plump into a pot of milk. One of them was a pessimist, he did not believe in being saved, stuck out his legs (Dr. Dahlke did it before me), and sank. The other, however, was an optimist. He kept on kicking and kicking. And when daylight came, behold, he had kicked into existence a lump of butter, on which he was able to sit!" Dr. Dahlke looked at me triumphantly, and I laughed merrily.

That which has brought on Buddhism the reproach of

pessimism is not only its teaching of life as ill, it is also its lack of ideals. Dr. Dahlke had no ideals, and recognised none. Nay, he fought against them because of their dangerousness. This, no one can comprehend without further explanation. Hitherto we have had to appease our spiritual hunger exclusively with this food. Whoever has not worked up any actuality into his thinking, for him nothing is left save the ideal ; and the highest of all is faith itself.

I once saw a picture ; a human face with closed eyes, laurel on the head, and in the hands a crown of thorns. *Vita humana*—human life—stood written below. Yes, that is how life looks ! Its eyes are closed, it *does not see*. It wears round its head the glory of unactual thinking, ideals that do not turn aside its need ; and its hands bleed with thorns.

Ideals are not unfulfilled, but *unfulfillable*, hopes. And one knows that perfectly well. In a quiet hour one has once for all thought out all that, and then, horrified, forced one's way through to this cognition. In the comfortlessness and hopelessness of life, one seizes again on the ideal, and conjures oneself away above actuality. No one who has not been taught by the Buddha knows that in the recognition of actuality lies comfort and peace.

This, Dr. Dahlke has made clear to us. And that renunciation is the path that we must tread, he also has taught us. His works bear witness to his thinking ; and of his strict manner of life, we, his disciples, have been witnesses. To think in order to overcome all cravings, and even thought itself, that is a goal of which our West knows nothing. Truly, of all virtues, renunciation is the highest !

The doctrine of actuality instead of ideals and faith, that was Dr. Dahlke's first great loving gift.

It has always presented itself to me like a key, as it were, to all the locks of enigmatic philosophies and obscure religions, when Dr. Dahlke again and again only sought to find out in them *whether they were in contradiction with themselves* when one thinks them out ; or whether they remain problems,



openly, as incomplete as infinitude ; these two exists bring no solution, no salvation. Alone the teaching of the Exalted One is without contradiction, and is also complete.

After the end of the war Dr. Dahlke had to give up again his representative post in Berlin, and moved into small apartments in the villa of a lady of his acquaintance. When in 1923 he was given notice from this dwelling, he forthwith resolved to build for himself. With the help of the remainder of the inflation millions, there arose that large beautiful estate on which the "Buddhist House" stands to-day.

And now began for him a really superhuman effort. He built the Buddhist House and won the expenses for the same out of his current income. His health had been good since ever I had known him. And this work demanded the utmost of his strength. If for a long time past he had refused to accept new patients, this restriction had now to cease, and all who came were treated by him. In the late summer of 1924 the House was occupiable. We hoped that with the finishing of the building, peaceful times would again ensue for Dr. Dahlke. But he himself had thought out the future otherwise. Further buildings were taken in hand, an assembly hall, the garden, the gates, a Buddha-statue, a place for open-air addresses, and so on, and all in expensive material, artistically adorned with representations of the Teachings. Right up to his life's end, Dr. Dahlke was always having something or other built or made on this piece of land. And although he had to raise each day the money required for this, although he had himself to bear by far the greater part of the Press costs for his books and the magazine, his Buddhist work never fell behind. It took up half his nights. At four in the morning, nay at three, he got up, or at the very latest, at five, and worked. In the later years of his life there appeared along with the magazine which was now called the *Brockensammlung*, the work: "Buddhism: Its place in the mental life of humanity," "Buddhism as Doctrine of Actuality and Way of Life," and his medical work: "Medical science

and World-view." In addition, every full-moon day lectures were delivered to the public in the large lecture hall, and almost every evening gatherings were held for the instruction of the house-dwellers and occasional guests.

With his House Dr. Dahlke had the intention not only of creating a settlement for Buddhism in Germany ; he was also urged on by the desire, through these buildings, to direct the *attention* of his environment to the Doctrine. It was a propagandist attack of a unique kind. And he did succeed in having the House spoken of in all the daily papers. Innumerable visitors on Sundays wandered through the garden. But with them the place passed only for a "sight," the caprice of a "rich man." None knew the sacrifice in health and life that Dr. Dahlke brought to our world. None made clear to himself : This too is for thee and thy need, if thou canst track it out. People came to the meetings ; people listened, crowded together, to the lectures, curious, composed, cool. The public in whose midst I have more than once sat, was not that which Dr. Dahlke sought and wished to attract, that to which it was his purpose to bring his teaching. With deliberate intention, he proceeded to frighten away all who could not be inclined to Buddhism upon inward ground. He never courted the favour of his hearers. Like all the great, he had too high an opinion of mankind. Man judges man subjectively, *according to his own nature*. It is no reproach when I say : Dr. Dahlke's writings and his thinking, as also his demands on people, were pitched too high. He was too great for a wide-spreading contact between him and the world to be able to persist.

This is my hope, that we lesser pupils may yet be able to establish some league or union which was not possible for him, the thinker. There is no Buddhist monk-dom without a corresponding laity. These two phases of development are not in such pure succession that *first* there must be monks who then teach the world and *make* a laity, or that *first* the laity are there and the monkhood develops out of them.



Dr. Dahlke himself in his personality exhibited that middle point. He was both monk and layman, at the same time. And in such a manner of development will Buddhism further unfold itself until it can come to the point of differentiation into monkhood and laity. Here also, life is a "simultaneously dependent" arising. Whoever recognise the necessity of a pure monkhood, he must with even greater love also care for the laity. Each is dependent on the other, and each affects the other.

Perhaps no one of all those who lived in a wide wide circle round about, of all the Europeans of the past and the present, comprehended Buddhism so deeply, and realised it so widely in his personality, his mode of life and his work as did Dr. Dahlke. And therefore did he feel and know himself to be justified and in duty bound to teach us all. "You cannot compare me with other writers ; I write with my blood !"

That meant that his body was collapsing under the strain of his life and work. He became ever weaker and more delicate. He fell ill, and only partially recovered, so I was told by letter.

On the 11th of February, 1928, on a Saturday, at midday, I received a brief note in which Dr. Dahlke asked me to come to Frohnau. I knew without anything more in that letter how seriously meant was this request. There is something there not all right, I thought to myself ; and taking the night train, I got to Berlin in the morning.

Dr. Dahlke was ill. For several days he had been in bed. As I went up to him I understood the full seriousness of the case. His body was completely wasted, his lips trembled slightly with the breath that came from them. With wide open pupils he looked at me, and with the greatest effort said to me : "How are you? What are you doing now?" These were his first questions. Then he opened to me his anxieties, and spoke of his illness. He had plans which he

would impart to me in case he should be unable to work again. I silently came to a conclusion about his condition. The body won't stand this very much longer: perhaps a fortnight more. If reinforcement should come, it must come within that space of time. He was treating himself with medicine; a colleague was giving him assistance. I spoke to the sufferer, who did not seem to have a clear judgment as to his condition, encouraging him and giving him the promise to act according to his wishes and indications. "What the future may bring, Herr Doktor, that we do not know; but I will at once set to work,"—to do what he had charged me with, I meant. "Yes, *set to work*," he said, "that is a good word. *Set to work!*" A good many other things we spoke of. In the afternoon he called me once again to his bedside and thanked me for coming. When I took my leave of him I knew that I was looking on him for the last time.

Man still hopes! And at home there gradually came back to me with work, yet once more some confidence. Dr. Dahlke, that best of physicians, had perhaps sized up his own case more correctly than I had been able to do. The evil tidings I feared did not come within the next fourteen days. Nevertheless I felt very much depressed. A lady of my acquaintance reminded me that the 29th February was her birthday, in order to receive congratulations from me. But on that day I felt so depressed that I was quite unable to express any good wishes to her. I meant to make up for it next day and offer my excuses. Some four weeks later I received the news that Dr. Dahlke had departed on the 29th February. Now it came back to my memory, and I knew why it was that on that day I had been so oppressed.

A man like Dr. Dahlke leaves behind him ineffaceable traces on those who have learned to know him as teacher. When I wholly comprehend his thought, when I can come near with my own life to the earnestness of this life, then



may the goal of the Teaching be fulfilled even if perhaps away in the infinitudes !

In quiet hours I think of this proclaimer of the Teaching of the Exalted One with solemnity and thankfulness.

*British Buddhist.*

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### DHAMMAPALA MEMORIAL COMMITTEE

[In continuation of our announcement made in October, 1933, regarding the appointment of a sub-committee for drawing up a scheme of the International Buddhist University, we are glad to say that we are now in a position to publish this scheme, as well as the recommendations of the Memorial Committee. According to the decision of the Memorial Committee the scheme, given below, will be placed in the hands of lawyers for the purpose of securing its registration.

While presenting the fruit of our many long deliberations to our readers we seek their co-operation in carrying out the scheme and realizing the ideal of the International Buddhist University at Sarnath.—Editors, MAHA BODHI.]

### PROPOSED INTERNATIONAL BUDDHIST UNIVERSITY. MEMORANDUM.

The Dhammapala Memorial Committee has decided that an International Buddhist University at Sarnath will be the best means of realizing the object for which the Committee was appointed. For various reasons, mainly financial, such a University cannot be founded immediately. It is not also possible for the Committee to draw up a detailed scheme regarding the character and functions of that educational institution. The Committee believes that if a working constitution is framed for the purpose, it may be entrusted with taking such steps as may be deemed necessary for bringing

the University into existence at an early date. The respective duties of the different parts of the constitution will have to be defined as clearly as possible, so that they can work smoothly and harmoniously towards a common goal. The Dhammapala Memorial Committee fully realizes the difficulty which such a constitution will have to confront in dealing with a full-fledged University if and when it actually comes into being, for the Committee is unable at this stage to anticipate all the varied requirements of an international educational centre and to devise a comprehensive constitution suited to it. But one thing can be done to remedy the inherent defect of a scheme which in its details is not based on facts of experience. The constitution drawn up by the Committee is intended to work provisionally for a period of five years, after which it shall have to revise the whole situation, alter or modify itself in such a manner as to prove a more efficient instrument in carrying out the functions of the University with its foundations well laid in the meanwhile. The constitution shall, of course, be free to take such measures within the limits of the power bestowed on it as are dictated by the exigencies of administration during this tentative period, but no wholesale change shall be allowed.

The Committee is of opinion that the proposed University should promote not only Buddhistic studies but also studies in scientific subjects which may be considered to have the greatest bearing on the positive good of humanity, instead of taking up all such subjects to which equal attention cannot be given. Whether or not other subjects besides those mentioned above should be included is a matter that is proposed to be left entirely in the hands of the Constitution.

*The ultimate ideal of this University is to advance the cause of human progress and to benefit mankind through the sympathetic and broad-minded exposition of Buddhism by bringing out in particular such of its elements as are best calculated to further the attainment of this goal.*



## CONSTITUTION.

A. The International University is to have a President at its head and one or more Vice-Presidents to help him. The President is to preside over all meetings of the Governing Body, and, in his absence, either a Vice-President or any of the members present. The Governing Body shall be constituted as follows:—It shall have 108 Members excluding the President and the Vice-Presidents. The Governing Body which is to function immediately shall be formed by the Dhammapala Memorial Committee and is to consist as far as possible of representative Buddhists or non-Buddhists, interested in Buddhism, not only from India but also from other countries, such as Ceylon, Burma, Siam, China, Japan, Cambodia, Tibet, Hawii and Eastern Archipelago, also Europe and America. This Governing Body shall have a General Secretary, two Secretaries and a Treasurer, at present to be appointed by the Dhammapala Memorial Committee, but in case of resignation etc. to be elected by the Governing Body.

As it will not be possible for a Body constituted on such a wide basis by Members belonging to remote countries to meet in full strength for the conduct of business, it will be necessary to form a smaller committee consisting of 25 Members who will be able to carry on the functions of the Governing Body in Calcutta or at Sarnath. This Committee may be called the Working Committee of the Governing Body. The Office bearers of the Governing Body are also to act in their respective capacities on this Committee.

The Governing Body shall determine the broad principles of administration regarding the International Buddhist University. At the initial stage this shall have to be done largely by means of correspondence. It is expected that the Members of the Governing Body will keep themselves in touch with the intellectual, and spiritual movements in their own countries and will communicate their views to the General Secretary regarding the policy that should shape the activities of the University. For

the convenience of business a *questionnaire* may be drawn up by the Working Committee and sent to the different members of the Governing Body inviting their opinions and suggestions. The results of such correspondence are in due course to be placed before the Working Committee and suitable action to be taken thereon. Details of management shall have to be settled by the Working Committee. It is to be understood however, that in this matter there must not be any deviation from the general policy and principles already accepted by the Committee in the name of the Governing Body after proper deliberations on the reports submitted by the Members of the latter Body in response to the questionnaire.

Membership of the Governing Body shall be restricted to those who are prepared to accept the fundamental creed of the University as set forth in the Memorandum, and who, besides, possess educational as well as administrative experience. Any vacancy is to be filled up by election from amongst the general constituency of the University to be described hereafter.

B. One of the main functions of the University shall be to advance the cause of Research in various departments of Buddhist Culture. This function can be entrusted most satisfactorily to a learned body to be styled The Academy of the International Buddhist University of which it shall form an integral part. The Academy shall consist of seventy-five scholars to be chosen by the Dhammapala Memorial Committee. These scholars are to be designated as Fellows of The Academy of The International Buddhist University. In matters relating to the purely educational side of the University this Academy is to work in co-operation with the Governing Body. When the Academy and the Governing Body meet together to discuss such matters the President of the Governing Body or any of the Vice-Presidents or in their absence any member from amongst those present elected to the Chair, shall guide the deliberations on such occasion. The Academy



shall otherwise be independent of the Governing Body. By educational matters referred to above are meant selection of text-books, determination of curricula, publication of lectures, etc. The Fellows may be requested to carry on researches in subjects to be selected by themselves and to deliver courses of lectures embodying the results of their investigations at least thrice a year, at present, at any educational centre (preferably at the Buddhist Viharas, Calcutta and Sarnath). The Fellows will intimate subjects of their lectures etc. for communication to the Press. The Committee shall undertake to publish notices in the newspapers. The Fellows shall receive no remuneration for their work. In case of resignation etc. the Academy shall have the power to co-opt. The Dhammapala Memorial Committee in electing Fellows of the Academy shall consider the question of fitness for the honour as a determining factor. Persons connected with educational institutions, who have already been recipients of Research Degrees or those who have qualified themselves by their work shall alone be considered deserving of the honour. The Academy shall have a Secretary who besides carrying on the duties of a Fellow, shall perform the office-work connected with the Academy with the help of assistants, and shall also maintain the contact of the Academy with the Governing Body in matters already described.

Lectures delivered by the Fellows shall be published either as bulletins or in a Journal of the University at the cost of the University.

C. The General Constituency of the University shall consist of a body of members, who must be either graduates of recognized Universities, or Buddhist Monks or other sympathisers with the cause of Buddhism who shall be considered as being suitable to be such members by the Governing Body. Annual Fee for an ordinary member may be fixed at Rs. 10. Any member paying Rs. 100/- or upwards at the time of admission is to be treated as a life-member.

Advantages: Use of the Libraries at the Buddhist Viharas (Calcutta and Sarnath). To receive the bulletins or the Journal of the University. To fill any vacancy on the Governing Body by election.

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## LORD BUDDHA PROGNOSTICATES RATIONALISM AND WORLD UNITY

BY L. SENEVIRATNA,

Licencé ès Lettres (Paris).

An idea, inspired by desperation, seeks solace in the ethics of varied Master Minds of World Spiritual History, and invokes their disinterested appreciation of the Ultimate Ideal of most civilized religions, the fruition of a World Order, more compatible with human concepts of righteousness, inasmuch as recognition, appreciation, and directive control be the rational outcome of men whose creative genius and intellect he placed at the disposal of mankind in a spirit of *Pragñā* and *Karunā*—fundamental concepts in Buddhism—and that equality of opportunity he realized in the choice thereof of the world's controllers of society.

Let us analyse that idea which motivates a laudable ambition in life and see whether it is immediately practicable: the cleansing of baser human emotions, the total eradication of anti-social ego centre, avariciousness and prejudice encouraged by ignorance, would comprehensively embody that ideal. And, Lord Buddha from his *royaume* of contemplative bliss suffers intensely at human insistence on building its makeshift ideology on that trinity of meanness—*Lobha-dosa-moha*. He voluntarily discards his well merited *Nibbāna* to revisit temporarily our once familiar planet of birth, misery, decay—enfin a *Sansāra* of lives caught in a vortex of objectless existences, enslaved by *Tanhā*.

Iddhi *Vidhañāna*, a power lost to man, whose potentiality



and capabilities He extolled during His predestined mission in life, enables Him to conduct a hurried retrospective survey in the immediate, though not his exclusive, scene of activities, India.

Bien entendu, Asoka had justified his trust in the Dharma's idealistic effects, but why are there centuries of Indian history, even till the Moghul Empire, first gradually, and then completely, abandoning the only plausible spirit that could unite Humanity with any pretension to a permanent entente cordiale—the spirit of Buddhism.

Sila, Samādhi, paññā, should be more than mere linguistic finesses; infused by spontaneity of emotions, it produced an Ananda and a Mahinda, beloved son of a noble Sire, who converted that peerless gem, serene in its insular glory, Lanka!

The Master Mind expresses gratitude, in his refined inimitable manner, as he surveys the Mulagandhakuti Vihara at Holy Ispatana, Sarnath. Vague, though exquisitely melodious strains of cosmopolitanism unite in sympathetic appreciation to perpetuate the Dharma—American piety (Mrs. Foster) and Singhalese constructive genius harmonized to consummate efficiency (Sri Devamitta Dharmapala). India will be vindicated in spite of herself through Internationalism—cosmopolitanism of all living beings will be more appropriate through less decorative terminology? Gandhi will restore the world to a spirit of service: India must lead her children to a change of outlook in their relations with the world, to facilitate a salvaging of civilization from impending ruin.

September wears gradually an animated expression of insouciance in Geneva. Humanity's pioneer efforts to synchronize its actions with a hitherto unrealisable humaneness (Ethical version) is symbolized here. The League of Nations is holding its annual session, in La Salle de la Reformation decorated in the interior by an ascetically disposed austere Calvinistic spirit of architecture. Foreign Ministers, other delegates, journalists, movietone news experts, detectives to testify to the emotional excesses some men are capable of, in avenging

their neglected political dogmas intensify the already riotous colour scheme, ever ready to dazzle man's ecstasy on perceiving nature's repertoire of entrancing beauty in an intoxicating finale to a successful summer.

The Pont du Mont Blanc welcomes this spirit of apparent good-will, if only these groups of Leagues mix up in a less blatantly officious manner instead of preserving national prejudice patterns. Black, brown (the Indians constituted Britain's patronizing contribution to her coloured subjects amour propre as controlled League delegates, while the latter persuaded themselves enthusiastically that they might be mistaken advantageously for some near Eastern representative), yellow and various nuances of white-colour decorate its boulevards.

World-minded Americans, idealistic Frenchman with an ethnological cocktail of despondent Spaniards, Poles, Chinese and Egyptians await the afternoon sessions over their liquors and coffee in the cafes.

Civilization, that hypnotizing expression that successive centuries of humanity had claimed as exclusively their own, was swooning into a fatigued swan song of Futility. Financial jeopardy, its satellite trade depression, Japanese aggression in Manchuria, thus, a world that had been subdued by such absurd abstractions as Mass Production and Machinism, had gathered together *de nouveau* for their annual dope—an artificial atmosphere of friendliness, enforced by 'hotel diplomacy' and a defeatist effort to revive Happy Days. Frustration seeks primitive outlets—it rushes man back to less sophisticated eras of his psychic past, sometimes a few days of make believe, other times an attribution to a supra-personal Being's bad moods for civilizations' decadence.

Nature portrayed a pleasing contrast to human disunity, for the Rhone and the Lake of Geneva were on genuinely sympathetic and well disposed terms. Realists may attribute this reconciliation to the League of Nation's cosmopolitan composition, but, whereas formerly the Rhone past other countries



and other manifestations of nature, now, the world of ideas had heralded the cream of the world's statesmen to attempt to harbingers an era of co-operation in the world under adverse circumstances, by Rousseau's Lake of Geneva—Soothing breezes caressed this nerve wrecked multitude though, in the middle of September 193—.

The League re-commenced its sessions on a hitherto monotonous theme: trade depression and monetary dislocation when Germany would rather talk armaments and equality. The French delegate with his traditional Latin fervour, was lucidly, logically, even impersonally exposing a thesis for a solution of world ills. A yellow robed monk, with æsthetic nobility of expression (a delegate from the Kingdom of Disinterestedness) calmly followed the peroration. The French delegate was heard simultaneously in Czecho-Slovakian, Arabic and Spanish. The ear phones connecting these unpolylotric individuals to interpreters in an adjoining room, enabled this scientific novelty.

Lord Buddha arose and enthralled the audience on a theme immediately irrelevant but fundamentally more than merely necessary to a demoralised world. He spoke in Pali, but was understood by those present in their respective languages, even if they had commendable polylotric proficiency, because a psychic impulse could best penetrate the mind in one's mother tongue, as language is merely a moyen of conveying thoughts.

Discarded ear phones realized this truism—the more psychologically minded delegates excused their astonishment by explaining away this amazing phenomena as a hitherto undiscovered influence of almost divine mental telepathy. An adequate exposition of his exhortation beggars translation, but, a paraphrase of the ideas expressed, might stir latent imaginations in a subjective orgy of stimulating speculation, to endeavour to picture the scene in all its pristine and intellectual glory.

Lord Buddha drew the attention of his hearers to the

basic defects of the fundamental principles of current human ideology. Mankind, he re-iterated, had formulated their conceptions of justice, on the inhuman crudity of a biological truism: the philosophy of the survival of the fittest. This vista of life, he protested, negated the ethical significance of man's superior psychic powers over other living beings. Knowledge should find creative utility in altruism, he contended, and mental prowess be directed to mastering oneself first to an equanimity of mind that should deaden the malefic influences of undesirable primitive passions. Though he appreciated that momentary—alas! too temporary flash of *abhiññā* of its founder President Wilson—he deplored the idea of national sovereignty as a basis on which co-operation was anticipated. It bred suspicion, stimulated an inferior type of superiority complex, inspired by pecuniary wealth, power lust and armaments to annihilate humanity. Mental hygiene within was essential to everybody as a prelude to the consummation of a project he foresaw 2500 years ago—A World State of All Living Beings. Money and its artificial prestige, the source of many human misunderstandings should be minimized, nay abolished, in the determination of planetary happiness.

Right thoughts and Right action should be practised from an inane conviction as opposed to a concession to current concepts.

Subject races and dominating races were mere variations in degree, of superior greed, hence exploitation, of inferior greed bereft of organizing efficiency. Greed founded on the principle of private property dominated man's covetousness of lower ideals—serenity of mind negated the efficacy of all such emanations of human stupidity. War should be abolished by concentrated effort on self psychiatry and science be harnessed only in so far as it does not disturb the comfort and happiness of any living being. The auto-manifestative malefic resultants of the Karmic theory (*Karma akusala vipāka*) could only be counterbalanced to a preponderant good by the pursuance of the Noble Aryan Eightfold Path: *Sammāditthi*, Right Belief;



Sammāsankappo, Right aims ; Sammāvācā, Right Speech ; Sammākammanto, Right Action ; Sammāājivo, Right means of Livelihood ; Sammāvayamo, Right Exertion ; Sammāsati, Right remembrance and Self-Discipline : and Sammāsamādhi, Right concentration of Thought. He recalled the propaganda mottoes of a future world ideology, which could never be changed, as opposed to the incidental charges of doctrine to suit different epochs—metta, universal love ; karuna, universal pity ; muditā, universal and disinterested appreciation, and upekkhā, universal equanimity.

This would anticipate, he predicted, an inter-change of a pre-dominantly introvert Oriental culture with a pre-dominantly extrovert Western civilization to the achievement of a very realisable utopia, the emancipation of the world from animism, supernaturalism flavoured with ritualism to the Buddhization of the World.

Political enslavement and economic exploitation would ultimately disappear automatically with the progress of the Dharma. A few men who are beacons of spiritual light have devoted their lives to a non-materialistic ideal. Be it Tagore rather than Kipling's Imperialism ! Let Gandhi prevail on Mussolini. That should be the new direction of human ideals, rather, the resuscitation of Buddhist ideals for the cure of a suffering Disunited Humanity, aided by science, though emotionally still in child's estate.

"Health is the highest good, contentedness is the richest treasure and peace of mind is the best friend." The audience drank it in for a purgation of Human Ills.

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## BUDDHIST WORK IN JAVA AND BALI

BY W. JOSIAS VAN DIENST.

About one thousand (and more) years ago the Buddhist faith (Mahāyāna form), was almost the ruling religion in Java. It was brought here by the Indians, who came to this country about 250 Christian Era. The Indo-Javanese Empire is known in history under the name of Tarumanegara.

About 600 A.D. the Indians went from West-Java to Central Java. It is a well-known fact that in 647 they sent an ambassador to China. The newly increased Empire was called Singosari or Turnapol. In 1293 Raden Widjaja, also named Kartaradjasa Djajawarddhana, founded the Modjopait Empire and ascended the throne as Emperor Browidjojo the First. He died in 1309.

In 1334 Badahulu Empire (the islands of Bali, Kangean, Sumbawa, Lombok, Madura, East-Java, in Celebes: Goegis and Mandar, Boni and Badjo) were conquered by Modjopait during the Guardianship of Djajavishnuwarddhana, her son, Hajam Wuruk, still being a child. In 1478 the great Empire of Modjopait was overthrown by the Hindu prince Ranawidjaja Girindrawarddhana. After this the country became an easy prize for the Muhammedans and Islam, who first entered Java in about 1400 (Malik Ibrahim, a Persian from Kushan, who died in 1419 at Grisee).

During the rule of Modjopait the wonderful Buddhist and Hindu monuments were built, for instance (Buddhist) Borobudur, Mendut, Pawon, Tjandi-Sewu and (Hindu) Prambanan, Kelasan, Panataran and the temples on the Dieng-plateau.

It is quite true that by and by Islam became the official religion of this island; the influence of Hinduism and Buddhism however is still being felt, whereas in the Tengger—and Ijang-mountains still a Hindu form of worship prevails. Bali and Lombok, for the main part, remained Hindu.

As, in the course of time, a lot of Indian, Chinese and Japanese traders came to this country, we cannot say that the name of the Buddha was entirely forgotten. However, to bring about a real Buddhist revival, some very hard work had to be done.

In August 1929 the "Association for the Propagation of Buddhism in Java" was founded in Batavia. Three months afterwards the name was changed into The Java Buddhist Association. This Society became affiliated with the International Buddhist Mission, Thaton, Burma, in 1932, and Java had its own official Buddhist Mission.



In May 1932 a petition was sent to the Netherlands Indies Government, for a license to start Buddhist Missionary work in the Island of Bali. For those who are not acquainted with the conditions in Bali, we give the following explanation :

Christianity, being preached in Bali, gave rise to a lot of difficulties and disturbances of order and peace. Some missionaries even told their converts that they need not pay any more village tax (*awig-awig-dessa*) when they became Christians. The result was that after those poor villagers found out that they had still to perform their obligations towards the *dessa* community, they went to their *punggawa* (Hindu priest) and told him that they "*pamit*" (decline). After the question why they declined, the answer was : "*Titiang pamit dados christen*" (we do not want to be any more Christians). All these happenings resulted in a suit, signed by the Balinese nobility and directed to the Government, in order to have this caricature of a mission stopped. Moreover, as regard to the fact that before Christian mission gave reason too for a lot of trouble, article 177 of the Netherlands Indies State Rules and Regulations forbids Christian mission work in Bali.

Here follows one more example how 'wonderful' the "glad tidings" was preached in Bali :

Once some trouble arose with regard to the raising of tax in one of the villages. A Christian missionary had a very faithful attendant, a certain notorious individual named Pan Loteng, the missionary or *pandita* himself being a Chinese, belonging to the so-called "Christian and Missionary Alliance", managed by Rev. Jaffray. (One should not forget, that all these things, as preaching, selling of Gospels, etc., were forbidden by law).

This man Pan Loteng started dancing on the village-market-square, shouting and exclaiming : "Who dares to do me anything? I am a Christian! Who dares to lay hands on me? Let him come, and I'll teach him a lesson!" One of the older Balinese, a kind and goodhearted fellow, wanted to test the strength of this new creed that seemed to create lunatics, and gave our friend Pan Loteng a sound thrashing. Needless to say that neither an army of archangels nor even a holy dove descended from heaven to help their poor representative.

Keeping these facts in mind, the Java-Section of The International Buddhist Mission thought it better not to start any active work before having got a special and official Government license.

Then there is a second scheme : we have the intention of issuing a small magazine about Buddhism. The first issue of this paper, the name of which will be "*NAMO BUDDHAYA*", is ready for the press already. We communicated with some printers about this matter and we are sure that such a paper will be a wonderful help in our efforts to preach the Dharma in this country but .....

..... here the main point comes in : There is no money to do any more active work with regard to a Buddhist Mission both here in Java and in Bali.

Most of our members are poor people. Everything that has been done until now, is paid by two or three of us, and even these two or three cannot do more. We also sometimes got financial help from the Indian Association in Batavia, for which we were and still are very grateful. Our brother A. van der Velde too may be mentioned as the one who did more financially than almost anybody, and so did the President of The Java Buddhist Association, but we cannot go on in this way.

Sometimes even letters cannot be mailed in a week because there is no money to pay the stamps. The author of this article, all his time almost being devoted to Buddhist work, has no income.

Both our paper and our Bali Mission can be started as soon as we have the necessary money. The former Maharaja of Lombok and Bali, who is a poor man now, all his possessions being confiscated after the Lombok war and the annexation of that island, but still having a lot of influence (which he uses in the right way, being a true Buddhist), has promised us all kind of assistance in every respect, even being willing to go with us to Bali and Lombok to introduce us to the princes and to the people.

Who will help us? All our brethren who read this, kindly do whatever you can and send us help; if not, we are afraid that we cannot go any further with our work.

For our Indian brethren, the following :

India is the country where the Exalted One chose to be born in and it is there that He lived and preached. His own feet walked your streets long and many years ago. Your rivers and mountains heard His gentle voice, and your forests gave Him shelter from the scorching rays of the tropical sun. He has drunk the water of the Ganga and lived in the Deer Park in the neighbourhood of Benares, your holy city. Your ancestors have listened to His Teachings and enjoyed His Preaching of the Noble Eightfold Path. How many of your forefathers paid homage to Him and walked the way pointed out by Him!

The Buddha passed away into Parinirvana but His teachings remain here with us, and His Name is blessed by lakhs and lakhs of men and women—both Oriental and Occidental.

It is for the diffusion of His Teachings that we ask your help and we have no doubt that you will take advantage of this chance to pay homage to one of the greatest of your countrymen. India has had her warriors and Kings. Mother India brought forth many sons and daughters. But in the Prince of the Sakhyas, in the King of Truth, she has given to the world



a far greater gift than a warlord. For THE GIFT OF LAW EXCELS ALL OTHER GIFTS.

That is why we expect our Indian brethren and friends to be most enthusiastic for our work in Java and Bali.

In Western countries temples have been built in honour of the Great Indian Teacher. Thousands of Europeans utter His Name and bless the day on which they first heard about the foundation by Him of the Kingdom of Righteousness. Should then the descendants of those who have followed Him Who founded this Kingdom, of those who have listened to His Teachings, be indifferent and not answer when His call comes to them by the mouth of some of His Occidental followers, unworthy as they may be?

Friends, in the name of India, in the name of your Saints and Teachers, and in the name of India's most brilliant sons, we come to you asking for your help in spreading the Dharma taught by Him.

And to our other brethren in all parts of the world, to whom may come this plea, we wish to say:

The whole world longs for happiness, for freedom from suffering and for Peace. The Law of the Buddha gives a better way to Eternal Peace than all human laws and Peace Conferences. Help us to give to this part of the world the greatest gift man ever can give, and remember that THE GIFT OF LAW EXCELS ALL OTHER GIFTS.

Donations may be sent to Rev. W. Josias van Dienst, Deputy Director-General of The International Buddhist Mission—Java Section, 54, Tjilendek, Buiterzorg, Java, Netherlands Indies.

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## NOTES AND NEWS

### ANAGARIKA BRAHMACHARI GOVINDA

The acting Consul-General for Germany opened an Exhibition of paintings by Anagarika Brahmachari Govinda at the Oriental School of Art on January 30 last. In the course of his address on the occasion the Consul-General expressed his appreciation of the artistic excellence of Brahmachari Govinda's work. Dr. Abanindranath Tagore, himself an artist of international fame, also paid an enthusiastic tribute to the high merit of the creations. We congratulate the Brahmachari on the wide notice attracted by his paintings. We have much pleasure in publishing elsewhere in this number of *The Maha-Bodhi* a short speech by the artist giving

some details about the principles he has embodied in his paintings. Mr. Nandalal Bose, the well-known artist, thus writes about them :

"His pictures breathe an atmosphere of simplicity and quietness though they are full of colour and movement. They are definite like pieces of carving, and well balanced like works of architecture. They are composed with form and colour only to produce the feeling developed by an artist in his *dhyana* after intimate observation of Nature. The pictures are pieces of creation rather than imitations of nature. He has found out a technique and a style which are peculiarly his own."

\* \* \* \*

#### BHIKKHU NARADA

Bhikkhu Narada went to Singapore sometime ago at the invitation of the Buddhists there. His first lecture was held at the Singapore Buddhist Association Hall with the Siamese Consul-General as Chairman. He spoke about the life and teachings of the Buddha. He has since delivered a few more public lectures before well-attended audiences. He is taking Pali Classes and explaining the Dhamma to groups of earnest men and women. Bhikkhu Narada has succeeded during his short stay in infusing into his hearers a true zeal for the Dhamma. As has been suggested by the Siamese Consul-General, there is much need of the visit of Bhikkhus to different Buddhist centres for the propagation of Buddhism.

\* \* \* \*

#### MALLIKA HOME FOR AGED DESTITUTES

This Home was founded thirteen years ago primarily for giving food and shelter to aged persons who had no means of supporting themselves. The Home is situated in Bambalapitiya, Colombo, and is a monument to the selfless activities of the committee of Buddhist ladies. At the end of January last, it was decided to extend the accommodation of the Home by the erection of a building on which the sum of Rs. 7,000 would be spent. The question has long been mooted if it would be



better to include among the activities of the Home that of doing rescue work on behalf of girls. In view of the increasing demand for the accommodation of the aged, this question has been postponed till such time as would enable the work to proceed under more favourable circumstances. Speeches were made by Mudaliyar G. F. Perera, Mr. H. S. Gunasekera, Mrs. Harry de Mel and Mrs. W. D. Fernando in which tributes were offered to the work being conducted in the interest of the Buddhist community.

\* \* \* \*

#### THE EARTHQUAKE AND MAHATMA GANDHI.

It is regrettable that a man of Mahatma Gandhi's position should see in the earthquake nothing but the expression of a Divine Wrath as a chastisement of the sin of untouchability. There is truth when he says that untouchability is sinful. It indeed offends against our common humanity and degrades the mind by a stupid convention of caste superiority. If a punishment is a necessity, let those who commit the sin atone for it by an organised activity to root out the barrier to human brotherhood. This is as far as we can go with Mahatma Gandhi, but we fail to see altogether why he should assume such a superstitious attitude to a natural phenomenon in defiance of the knowledge that Science has made accessible to us. Of all men Mahatma Gandhi should know that the best way to lay the axe at the root of caste is to diffuse education through all the ranks of society making everybody realise an innate dignity and self-respect which no caste superiority can destroy. Dr. Rabindranath Tagore has rightly pointed out to the Mahatma the fallacy in his arguments and its unwholesome effect upon the masses in India.

\* \* \* \*

#### BEHAR EARTHQUAKE FUND

We are glad that the appeal of the General Secretary for donations towards the earthquake fund has met with generous response inspite of the fact that Buddhists have contributed

direct to the funds started by His Excellency the Viceroy and the Behar Central Relief Committee. These latter funds now total about 50 lakhs of rupees. This is a splendid response to the appeals made on behalf of the distressed but in view of the wholesale destruction of almost half of Behar, crores of rupees will be required to set the unfortunate people on their feet once again. Private charity will not be able to meet all demands and the Government of India and the Province of Behar are earmarking large sums of money for the reconstruction work. It is, however, the duty of every individual to contribute his share to the amelioration of the distressed. It is in such generosity that one finds the genuine pleasure of giving. Need for further help is all the greater in view of the fear of immediate famine and pestilence in the affected area. As keeping a separate centre of relief by the Society involves heavy expenditure all money sent to us will be forwarded to the Central Relief Fund.

\* \* \* \*

#### A WORD TO THOSE IN CHARGE OF RE-CONSTRUCTION

As a number of towns have been completely destroyed, reconstruction work will have to be undertaken according to new plans. The great calamity may be a blessing in disguise if those who are charged with the work of reconstruction show vision and courage in laying the foundations of model towns which will serve as examples to other cities in India. Upto now most Indian cities have not been built according to any definite building scheme and consequently they are, perhaps, some of the most insanitary and gloomy cities in the whole world. Neither the Government nor the Municipalities have devoted much attention towards the building of improved towns and individuals are allowed to put up any kind of buildings and to keep them in the filthiest conditions possible. Huge buildings are allowed to be erected on narrow lanes shutting out sunlight perennially. Roads are allowed to be made into dustbins and no rules are formulated for the regular white-washing of buildings, while repairs are seldom insisted upon,



Compared to towns in other parts of the world most Indian towns appear utterly neglected. No one who visits a town like Gaya can return with happy recollections of his stay there for the roads, buildings, and shops and the stench of the drains leave in him a feeling of disgust. There are houses which have never been white-washed since they were built and those crumbling for want of attention can be counted by dozens in every street. No wonder that an earthquake of even slight intensity can pull them down like a pack of cards.

If the people of the towns destroyed by the earthquake are to benefit and to make their children grateful to the generosity of the rest of the world in this calamity, better cities will have to be built with all up-to-date conveniences and in accordance with the latest principles of sanitation and town planning. Individuals should not be allowed to build houses haphazardly but compelled to conform to plans supplied by experts. As in Europe every house should have a corner built for the dustbins so that no refuse may be thrown on the roads. Periodic white-washing and repairing should be made compulsory so that the landlords may not only get their rents but give sanitary dwellings to their tenants. If the good of the citizens as a whole is kept in mind in the reconstruction work, we have no doubt that the earthquake may yet prove a boon. Will the officials and citizens rise to the occasion?

\* \* \* \* \*

DHAMMAPALA MEMORIAL IN CEYLON

We are glad to learn from the *Sinhala Bauddhaya*, the weekly organ of the Ceylon Maha Bodhi Society, that funds so far collected for the Dhammapala Memorial in Ceylon amounts to Rs. 8,863. This is a splendid response in view of the acute trade depression through which the Island has been passing. Though greater sums of money will be required to put up a worthy memorial to the greatest Sinhalese of the century, this will enable the Committee to take the initial steps. A public meeting has been called on the 24th March

to decide finally the form of the Memorial and we trust that the public will decide on something living and useful to the country as a whole and worthy of the great hero.

\* \* \* \*

### OUR WESAK NUMBER

Our usual Wesak number will come out before the Full-moonday of Wesak, 28th May, and will contain articles by eminent Buddhist writers besides news of Buddhist activities throughout the world. It will be twice the ordinary size and will include a large number of illustrations. We request our friends to help us with news of Buddhist activities and photographs of important Buddhist events for publication. Articles for insertion should reach the editor by the 1st week of May.

\* \* \* \*

### "THOU SHALT NOT KILL."

Mr. A. D. Jayasundara, one of our esteemed contributors writes :—

According to Buddhism suffering results from eight different causes, the chief of which is *Kamma*. Where we see a person suffer, say from an incurable disease, we have to put it down to one of these eight causes. If the cause is *Kamma*, as it very often happens, it is obvious that our intervention will not *end* his suffering. For, even if we kill such a person, he still has to expiate the remainder of his *Kamma* elsewhere some other day. If the disease is due to *Kamma* or one of the other causes, we can put an end to the disease by killing the patient, but at the same time we cause to arise bad *Kamma* of a more heinous character, for the victim of our kindness is sure to put forth thoughts of ill-will (*dosa*) at the dying-moment towards the person who kills him. Even the suicide at the last instant recoils and clutches at a straw to save his life, so strong is the will to live (*bhava-tanhā*). The person killed may in consequence of his evil death-proximate *Kamma* (*Yadāsanna*) pass over to a worse state of woe than the incurable disease from which he escapes. The victim of



our mistaken charity thus goes from the frying-pan into the fire.

Moreover we ourselves, actuated by a false notion (*Moha*) of compassion, commit evil *Kamma* of a grave nature and thus store up age-long suffering for ourselves. So, after all our remedy will in the end prove worse than the disease. Here as elsewhere ignorance is no excuse.

We must remember that according to the *Buddha-dhamma* our acts by thought, word or body, when actuated by *lobha*, *dosa* or *Moha* become *Akusalā-Kamma*, but when actuated by *alobha*, *adosa* or *amoha* become *Kusala-Kamma*.

The law of *Kamma* is however of such a highly complex character, that we puny folk must beware how we dare to interfere with its mysterious operation.

If death annihilates a person and there are no such inconvenient things as *Kamma* and Rebirth to reckon with, the right thing is no doubt to make short shrift of incurables, snakes and all dangerous animals, nay even cannibals and criminals to boot. But nature has ordained otherwise and we have to order our lives accordingly.

Our logical conclusions may be sound provided, of course, all our premises are right. But if we omit to take account of essential factors, our reasoning shall lead us completely astray.

So, well-meaning and estimable friends, who propose to improve upon the *Dhamma*, will do well to pause before they rush in where even angels fear to tread.\*

The *Dhamma* is *atakkā-Vacaro* i.e., not to be realised by mere logic.

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\* That reminds us of a recent attempt to re-state the Pancha-Sila in positive terms, of that, however, more anon. A.D.J.

# EARTHQUAKE RELIEF FUND

## RECEIPTS.

## EXPENDITURE.

	Rs.	A.	P.		Rs.	A.	P.
Acknowledged in Feb. issue ...	374	4	0	Brought Forward from the account published in February issue ...	359	4	6
A. W. Suraweera ...	10	0	0	Mr. Rajendra Prasad ...	100	0	0
Mr. & Mrs. Ko Gye Hoke ...	10	0	0	(Central Relief Committee)			
Mah Mah Gyi & Sisters	10	0	0	Balance ...	83	9	6
Mr. Yeo Choo Hike ...	5	0	0				
Mrs. & Mrs. Koe Gye Chwan ...	4	0	0				
Mr. Law Aun Kouk ...	2	0	0				
Mr. Loo Guan Eng. ...	1	0	0				
Mr. K. Ah Hee ...	2	0	0				
Madam Khoo Chye Tuan	1	0	0				
Koe Kim Tee ...	1	0	0				
Miss Molly Chwan ...	1	0	0				
Kheng Inn & Sister ...	1	0	0				
Mr. Koe Gye Cheng.	2	0	0				
Mrs. T. Ba Hli, Insein	10	0	0				
D. A. J. Atukorala ...	1	6	0				
A. M. Abesekhara ...	1	0	0				
D. Wijeweera ...	1	0	0				
E. D. Atukorala ...	1	0	0				
U Attgalle ...	1	0	0				
D. A. P. Jayawardene ...	1	0	0				
M. G. Karunaratne ...	1	0	0				
Karunawati Liyanaguna- wardana ...	0	2	0				
Selesthinahamy ...	1	0	0				
Jane nona ...	0	8	0				
Dinohamy ...	0	8	0				
K. Sophihamy ...	0	4	0				
Lewis Perera ...	0	4	0				
Kesbewa K. Sophihamy	1	0	0				
Small collections ...	1	4	0				
K. Joslinnona ...	0	4	0				
J. P. Cecilhamy ...	5	0	0				
Quah Ee Sin ...	35	0	0				
H. P. Karunaratne ...	5	0	0				
H. A. Dharmadasa ...	1	8	0				
S. M. Heenappu ...	1	0	0				
R. M. Punchirale Upa- saka ...	0	8	0				
H. Banda ...	0	8	0				
E. G. Mudiyanse ...	0	8	0				
S. M. Kiri Banda ...	0	8	0				
N. D. Silva ...	2	0	0				
Meeruppe Sumanatissa Thera ...	34	10	0				
Mg Han Tin ...	1	0	0				
H. M. Tilakaratna ...	2	0	0				
Nawagamuwa Sri Sucha- rithawardhene Samitiya	2	0	0				
D. B. Appuhamy ...	2	8	0				
N. Gunatilaka ...	2	8	0				
Rs. ...	542	14	0	Rs. ...	542	14	0



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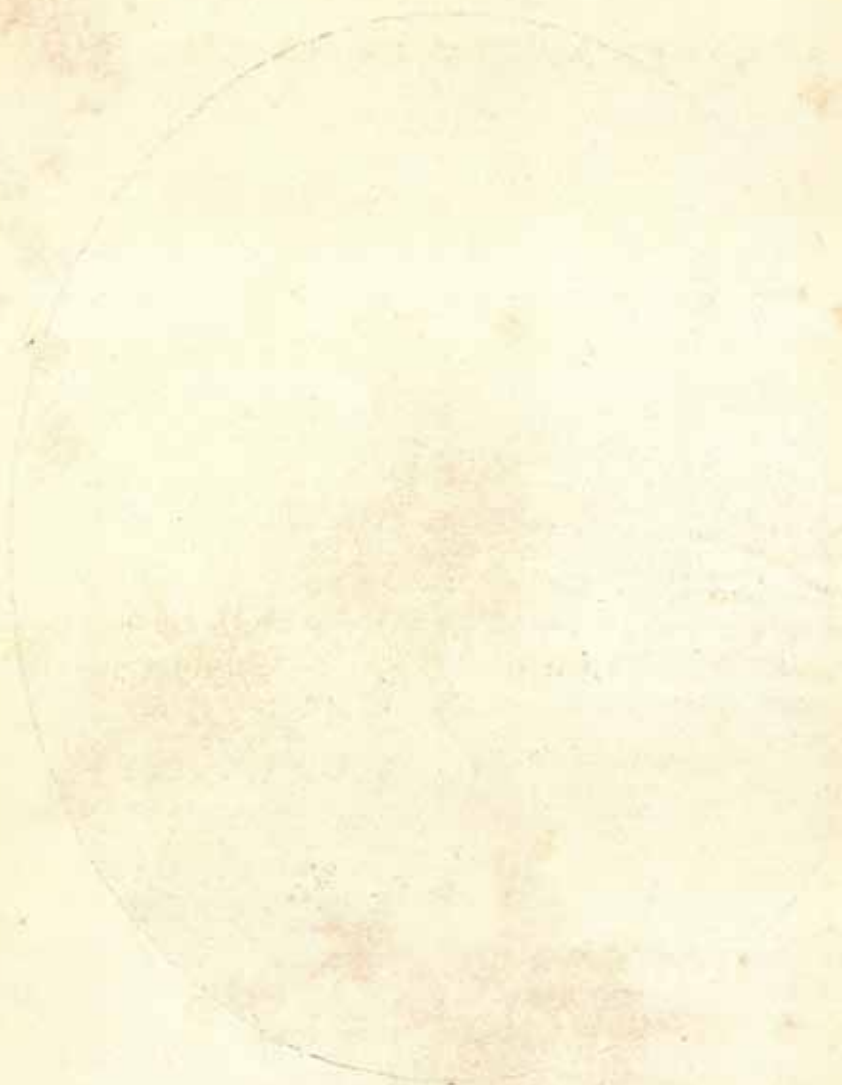
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*Born Sept. 17, 1864.*

*Died April 29, 1933.*



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*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1934

[ No. 4

## VAISAKHA PURNIMA CELEBRATION

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvāna of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on May 28th at the following places :—

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Arrangements are being made to celebrate the event on a grand scale. To make the programme a success Rs. 500 is absolutely necessary.

The Governing Body of the Maha Bodhi Society expects that Buddhists and Hindus of Burma, Ceylon, India, etc., will send their contributions for the celebration to the Hony. Treasurer, Maha Bodhi Society, 4A, College Square, *Calcutta*.

BRAHMACHARI DEVAPRIYA VALISINHA,

*General Secretary, Maha Bodhi Society.*



## **SRI DEVAMITTA DHAMMAPALA**

A year has passed away since the death of Sri Devamitta Dhammapala and it is our privilege now to celebrate the anniversary.

But more fitting than any ceremony is the tribute which is identical with the fulfilment of the Mission that our great leader left incomplete at his death. If honour is to be done to his memory it can be done in the best manner by continuing his work with sincerity and zeal.

Sri Devamitta's life is a remarkable example of what human industry can achieve. He possessed abilities of a very high order but they too were the fruits of his industry. He worked from his youth till the end of his life with an unswerving determination to make Buddhism a mighty international force for the world's peace and happiness by reviving its lost glories in the land of its birth. For nearly half a century this great work absorbed his time, money, and energy. The splendid Dhamma Rajika Chaitya Vihara in Calcutta, the commodious Buddhist Resting House in Buddha Gaya, and the beautiful Mulagandha Kuti Vihara at Sarnath shall proclaim to the future the tale of his heroic determination and heroic achievement.

In Ceylon Sri Devamitta became the leader of a great renaissance movement. He awakened

the religious and national spirit of the people, and Buddhism from being a decadent force suddenly blazed into power and glory. At the time when Sri Devamitta was born Buddhism had nearly been stamped out of all the cities in Ceylon and Buddhists lived in a hostile atmosphere where Christianizing went on uninterruptedly. Buddhists had no educational institutions and in cities their temples were few in number. Things changed completely and now Buddhism in Ceylon has the most numerous devotees, the best public charities, and fine *Viharas* in every town. Sri Devamitta played the most important rôle in effecting this transformation.

In India and Ceylon Buddhism has either gained its lost foothold or is slowly gaining it. The purpose of Sri Devamitta was larger than to aid in a revivalist movement. The modern world amid its restless pursuit of gain found little time to think of religion. In such a world, Sri Devamitta understood, Buddhism had the best field. It spoke to man's intelligence and convinced him by its rationalistic attitude to all matters. It was in the Parliament of Religions in Chicago that Sri Devamitta could form an idea about the appeal that Buddhism possessed for a western audience. But for the next thirty years he could not build up an organisation in the west with a view to the propagation of the *Dhamma*. The British Buddhist Mission was established in 1926 in London and almost simultaneously with it,



Missions were established in New York, Berlin, and Paris, by friends and admirers of Sri Devamitta. It is too early yet to expect much from these organisations but there is no doubt that they have done a great deal in popularising Buddhism in the West.

The achievements of Sri Devamitta were not those of a monk who lived in retirement. He called himself a soldier and the name was a fit appellation for one who had fought the most strenuous fight against prejudice, superstition, and the cowardly indolence which never registers a protest against wrong-doing and masquerades as tolerance. He created many enemies. The man who does not acquiesce in wrong meets this fate but the enemies are often secret admirers. Many who at first opposed Sri Devamitta later joined his camp when convinced of the justice of his cause.

Sri Devamitta took the whole life of man for his study and comment. He was not merely a spiritual preceptor. He indeed strove hardest for Buddhism but he had other interests in other fields and he was keenly awake to those needs which tended to the prosperity and material well-being of a community. He started Industrial education in Ceylon and organised an institution for imparting industrial knowledge at Sarnath. His object was to bring his country into line with the advanced material life of the time. He did not acknowledge any contradiction between

matter and spirit and it was his firm conviction that a prosperous country was most fitted to receive the message of Enlightenment.

Sri Devamitta made every endeavour to secure support for his views. He edited numerous journals, all of which were his creations. In Ceylon, India, and Europe they still exist to proclaim his wonderful powers of conceiving plans and executing them. His qualities were manifold. The greatest of them were his courage and devotion. He pursued his objects with an entire single-mindedness of purpose and with the most complete selflessness.

The chief facts of his life are too well-known to be repeated in these pages. His pilgrimage to India, his instant decision to restore the Bodhi Gaya Temple to Buddhist hands, his years of struggle and disappointment, his lecture tours in Europe and America, his work of reform in Ceylon, the establishment of temples in Calcutta, Sarnath, and London, his ordination as Bhikkhu in Sarnath and his death last year. We have not referred to the many institutions that he organised in Ceylon—hospital, Schools, Colleges, and newspapers—institutions which alone would immortalise a man and make him live for ever in the hearts of a grateful people. The most important of all his work is the establishment of the Maha-Bodhi Society under the auspices of which so much good work is being done in countries so remote as India, Europe, America, and Ceylon.



We have offered a brief survey of the chief features of the life of Sri Devamitta Dhammapala. We take this occasion to remember him respectfully as a benefactor of mankind; we are sure his life and work will not be easily forgotten in this world. We have already acquainted our readers with our object of perpetuating his memory in a suitable manner. The decision of the Memorial Committee is to organise an International Buddhist University with an Academy attached to it for the promotion of Research in Buddhistic fields. We now invite the co-operation of our readers in carrying out this plan.

We shall celebrate the first anniversary on the 29th April, 1934.

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### BERLIN BUDDHIST CONGRESS, 1933

By DR. W. SCHUMACHER.

Amid great public interest a Buddhist Congress has taken place in Berlin, with the participation of leading Buddhists from the entire world. On Saturday, September 23rd, a solemn ceremony in the Buddhist House in Berlin-Frohnau opened the Congress with the reading of the 31st Sutta of the Majjhima Nikāya. Then Dr. Wolfgang Schumacher, summoner of the Congress, welcomed the guests present, and emphasized that one word from the recited Sutta should prevail over the entire Congress, the words of Anuruddha:

"Verily, O Lord, are we different in body, but only one will is ours". Then Bhikkhu Ananda Kausalyayana, of the Buddhist Mission in London, spoke concerning the basic teachings of Buddhism. His English speech was rendered

into German by Guido Auster. Bhikkhu Ananda said: "We in the West cannot turn away from Buddhism simply because it comes out of the East, any more than we can shut ourselves off from the warmth and light of the sun merely because these arise in the East. The truths of Buddhism have their validity in all countries". Bhikkhu Ananda then analysed the teachings of the other faiths and skilfully pointed out the contradictions inherent in the precepts of God, Creator, Revelation, and Everlasting Soul, and finally set forth the Four Noble Truths. "Moreover, Buddhism is not pessimistic, since it deals not only with sorrow but with the liberation from Sorrow".

In a Berlin auditorium on Sunday, afternoon, September 24th, the representatives of the separate countries spoke concerning the status of the Buddhist movement in their native lands.

First of all Dr. Schumacher made a short report on Germany. Then Bhikkhu Ananda spoke about England. There followed a message from Miss Grace Lounsbury, president of the French association of the "Amis du Bouddhisme", and a report concerning its activities in France. Then Dr. Prochazka-Pilsen spoke regarding his efforts to spread Buddhist ideas and philosophy in Czecho-Slovakia. E. W. Atukorala spoke concerning the revival of Buddhism in Ceylon where, after long and terrible repression by the Portuguese, considerable freedom in religious matters has now been won under English rule. Bhikkhu Ananda spoke further concerning the attempts of the deceased Anagarika Dhammapala to re-create Buddhist centres in India and to win the holy places back into Buddhist hands.

It was to be gathered from all these reports that the Buddhist movement happily is once more prospering and that in all countries of the world there is a vigorous search for a religion of perfection, such as Buddhism represents.

This interesting afternoon closed with a report by



Sakakibara, the Buddhist Mahayana-priest from Japan, who exhorted the followers of Hinayāna to afford vigorous practical assistance to the Japanese Buddhists in effecting a purification of Japanese Buddhism. On Sunday evening Dr. Schumacher spoke on Buddhism and problems of the present day, and showed by means of many examples (social questions, protection of animals, etc.) that Buddhism is not old fashioned but modern and full of life.

On Monday evening Dr. Bruno threw light on Buddhism from the philosophical side and earned great applause. The following may be characterized as the success of the Congress: that on one hand it succeeded in bringing representatives of different trends of thought together for personal discussions, and created valuable human connections among the leading Buddhists; and on the other side, through public lectures a great circle of men were brought in touch with Buddhism.

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### BEWARE OF THE BOGEY-MAN !

BY BAYARD ELTON.

It is with an enormous sense of relief that one turns to Buddhism and to its valuation of existence after having studied the ideas and theories of other schools of thought. This is not to say that such ideas and theories are necessarily incorrect or false or have not, at the very least, a modicum of fact behind them; but the world of men is filled with a maze of theory, and the mind cannot discover satisfaction or certainty amid the curious twists and corners of this gigantic puzzle.

Two characteristic qualities have gone to make the human race supreme among the inhabitants of this globe. One is fear and the other is curiosity. Fear drove men to live together for mutual protection and gave them the ideas of co-operation and communication, while curiosity impelled

them to their increasing command over natural forces. Unfortunately, neither of these powerful qualities are conducive to happiness or peace of mind. Civilisation and order arise from them, but not happiness.

Taken singly, neither of these qualities would lead very far. There are types of living creatures possessed of an acute fearfulness but lacking in curiosity in any great degree, and there are other types which are curious without being fearful. Such types do not progress in the same distinctive manner as humanity. They tend to evolve along other lines. They may gain something which humanity cannot, but they undoubtedly fail to achieve that successful conquest of circumstance and environment which seems to be the one outstanding feature of the race of men.

It is, perhaps, distressing to think that the beauty and might of human civilisation should be founded upon qualities which are the reverse of admirable, but truth is not concerned with opinion. A fact is something which remains a constant and which bears no relation to emotional ideas of what is or is not admirable. Noble qualities like self-sacrifice and honour and generosity, existing as they do in the human heart and mind, do not, nevertheless, lead their possessor to conquer his environment, and subtract from, rather than add to, his value as a man in a world of men. It was not for nothing that the Buddha advised his disciples to seek out solitude and to live apart from their fellows. Noble qualities may lead a man to heights beyond the human, but they handicap him during his contact with the world.

In passing, we must here mention a further human trait, namely, vanity or conceit. Most of us are, in a measure, vain. We call it "self-respect" or "dignity" or "having a proper personal pride". A shorter term is "conceit". Anyone lacking in this trait is said by psychologists to possess an inferiority-complex, and urged to discard it as being but a hindrance to a normal existence. Humility and self-effacement are praised in scripture and in papers, but the



humble man is pushed to one side and his needs are neglected in the round of daily life.

Among teachers of philosophy and religion, among leaders of men, there appears to have been none who has failed to appeal in greater or less degree to one or other of these less noble qualities of the human being. Religions have been based on fear; fear of an unknown power whose opposition can only be stayed by means of mediation through a chosen priesthood (to that same priesthood's material advantage). Philosophies have been founded on curiosity which is, also, the constant spur behind scientific experiment and discovery. Almost all schools of thought, which have numbered a host of followers, have used the potency of vanity and singled out their disciples from the rest of the world as "noble" or "chosen" or something extra-special in the way of enlightened men and women. Preachers have, indeed, thundered at their listeners with such phrases as "miserable sinners" and "children of the devil". Such terms are not without a certain glamour. But few of us would hasten to hear the preacher who called us "mean-minded little men" or "miserable little cowards". Recognising this fact in a spirit of plain honesty, and admitting the importance of fear, curiosity, and conceit, we are now able to face a most serious and unpleasant thing.

Admitting, at the outset, that Buddhism hails its disciples as "noble", yet it does not appeal to either fear or curiosity. It is a teaching which is cleanly simple, which is free from machinations of priest against people—at least, *in its pure form*. The passage of years has done harm to Buddhism as to everything else. Time generally allows the evils of humanity to get the better of any original good. So we find that modern Buddhist sects are sometimes tainted with peculiarities that woefully resemble the "bogey-man" teaching of many other doctrines.

What is the "bogey-man"? It is a shadowy form which

haunts the human mind. In our childhood, the bogey-man was used by thoughtless and careless persons as a means of correcting our animal spirits. We were told to be good or the bogey-man would catch us! We were warned not to do this or that or the bogey-man would steal us away from our nice, comfortable homes. In adult life, the bogey-man appears again. This time he comes to the aid of priests, politicians, and other people in authority. Sometimes he is called the Devil; at other times he seems to be called God. Often he is called by long scientific names which make confusion worse confounded until we are bound hand and foot by a terror of what we know not. The bogey-man appears in almost every group and sect of people, and his use by the leaders of such groups is enormous. We hear of him in one place as a "black magician" or the "black brotherhood". We meet him in another place as "the master's wish" or as the "will of the higher self". In any event, his authority is not to be questioned under pain of immediate and stern disapproval. He is there to keep us in order.

It is a happy thing that Buddhism is mostly free from the bogey-man. But here and there we may observe him in one guise or another. A group of earnest students may be under the leadership of an able and intelligent man, but, unhappily, one who cannot resist, consciously or unconsciously, the temptation to use the bogey-man in his work and teaching. There is a great power in the bogey-man, the power of fear, which is often irresistibly attractive to both the man who summons him from the vasty depths of human depravity and the followers who love to be terrified as long as such terror is kept within controllable limits.

Did we not, as children, love to be thrilled by tales of mystery and horror? Did we not once gape in fascinated terror at the nice, kind man or woman who would consent to tell us stories which made our infant eyes pop out of our little heads? And now, in our maturity, we are still ready to be excited and thrilled in similar fashion, and we accept



notions of the bogey-man order that we may satisfy our thirst for mystery and stimulation.

If we are trying to be honest, then we must admit the truth of this. We must face the bogey-man idea and banish it from our teaching. As said above, the bogey-man idea does not come into Buddhism to a very great extent, but it does sometimes appear, and when that happens such "Buddhism" ceases to be the real Doctrine. There is no need for the bogey-man at all. Even if such a person as a "black magician" does actually exist, the subject is not one for the Buddhist disciple. Neither should a Buddhist trouble himself over demons, devils, or angelic powers. There may be devils, even as there may be angels, but none of these bears any direct relation to the work to which a Buddhist should be devoting himself, namely, to the work of attaining his goal. There may be white masters and black masters or pink ones or spotted ones. What of it? Has this anything to do with the treading of the Way? Has it anything to do with the attaining of peace? Did not the Buddha exhort his disciples in no uncertain words: "Seek no *external* refuge! Look for refuge to none other than yourselves! Be ye lights unto yourselves! Be ye islands of refuge to yourselves!"?

Truth is not to be gained through the power of the bogey-man. One may obtain excitement and thrill and all kinds of subjects for argument and discussion by means of the bogey-man, but not Truth. Truth is ever within us, and is to be uncovered by treading the Buddhist Way. It is only by patient searching and persistent endeavour to seek Truth *at all costs* that we shall eventually gain not only a right understanding of Truth but also that deep and complete satisfaction which is Happiness and Peace.

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## RIGHT EFFORT\*

BY DEVAPRIYA VALISINHA.

Buddhism is primarily a religion of action, not of faith. This will be clear when we discuss this step of Right Endeavour but I may say at the outset that the very idea of *endeavour* or *effort* signifies the importance of action in the Buddhist way of life. Buddha did not say right faith or right belief. He said Right Effort. The word right goes ill with the word faith for the latter connotes certain ideas which are fixed and unchangeable whereas right connotes a stage at which we arrive after effort and discrimination. It presupposes a stage which is not right and from which we have emerged triumphant as a result of effort. Therefore, the compound right-effort seems to be a very happy combination.

Right Effort or Endeavour according to Buddhist Scripture is more concerned with the activities of the mind than with the physical body. It is an effort to control mind so that it may be of real service to oneself. There is nothing more difficult to subjugate than the mind. If we control our minds then we automatically control all our actions. For mind is the fountain head of all our actions. Therefore it has been said in the *Dhammapada* that

"Mind is of all things first, mind is of all things foremost, of mind all things are made. If with mind corrupt, a man speak or act, suffering follows him, even as a wheel follows the hoof of the beast of burden.

Right Effort consists in (1) Effort not to allow any evil thought to arise, (2) Effort to remove evil thoughts that have already arisen, (3) Effort to generate meritorious thoughts in the mind and (4) Effort to increase the meritorious thoughts which have already arisen.

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\* Report of a lecture delivered at the Buddhist Hall.



Now with regard to the first, it is relatively the easiest thing to do in our daily lives. The mind does not contain evil thoughts as its inherent possession. Left to itself, it will either be a void or will contain a certain amount of good and indifferent thoughts. Originally it appears to be as clear as crystal but as time goes on it gets defiled and becomes muddy. This will become more plain if we examine the mind of a child. In its infancy its mind does not realise what is good and bad, and bad thoughts never enter its mind. Hatred, deceit, and envy, are completely absent from the minds of even grown up children. Evil thoughts seem to arise and acquire intensity in proportion to the child's growth. It comes in contact with grownup people who behave in a certain manner and imitates them not knowing that such imitation will destroy its simplicity and peace of mind. It blindly adopts the faults and good points of its parents, relations, and friends, with whom it comes in daily contact. It is, therefore, chiefly, environment which produces evil thoughts and this can be prevented by making the child realise the defects of the grownups. If greater care is taken in the bringing up of children, it is quite possible to make their minds proof against evil thoughts. In the case of the grown-up people it is rather difficult but this also can be done with great effort. The mind should be so trained as to make it refuse entrance to any evil thought that may try to gain admittance into it. It is easier to prevent it from entering the mind than to remove it when it has once taken root in it.

The best method by which we can do this is by engaging ourselves in some work and not allowing the mind to wander at random. If you are engaged in your usual work there is no chance for evil thoughts to take possession of your mind. You are too busy for any other thoughts. But once you lift your eyes from work you will find your mind empty and ready to take in any impression that will present itself before the eyes. If this happens, as it usually does with all of us, we

should at once concentrate our mind on something ennobling. Think of doing good to some one in need of help, send thoughts of loving-kindness to every living being and it is certain that any monstrous thought that may raise its head in the absence of work will run away as swiftly as it had come. "An idle man's brain is a devil's workshop", says an English proverb and there is much truth in it. If we examine into the records of criminals we find that, in most cases, they are persons who had no ostensible means of livelihood. That is to say, they had ample leisure forced on them and they had no idea of a harmless form of activity which should keep their minds engaged. They therefore, turn their attention to murder, or cheat or rob their neighbour's property. Not having heard of the doctrine of Right Effort, they do not know how to put a check on their minds and so they let them weave all kinds of evil thoughts with disastrous results. Therefore the safest thing is to prevent the arising of such a condition by adopting preventive measures beforehand and by keeping the mind fully engaged in something useful.

Secondly Right Effort consists in the removal of evil thoughts which have already arisen in the mind. This requires even greater effort than in the case of thoughts which have not arisen. Once the monster has taken hold of you it requires great courage to fight him and win. Only a few in thousands are successful in doing this. The majority of people succumb to evil thoughts and they not only bring misery on themselves, but on others as well. If evil thoughts take possession of some one's mind it shows the weakness of that mind. Such a mind has to be strengthened by incessant meditation. For instance, if the thought of hatred against a certain person arises in the mind, the only way to get rid of it is to fight it as soon as it has arisen. We should contemplate the good qualities of the man and any acts of kindness that he may have done. We should try to recollect the good qualities of that person and completely cover up his defects. Even an enemy cannot be so devoid



of goodness as not to have an iota of generosity, kindness, or any other such good quality. We should also argue that our hatred of the man may be due to a misunderstanding or due to a fault in ourselves ; therefore it is best to try and win him over by love. In such a case the noble words of Lord Buddha may also be recollected. "Hatred does not cease by hatred, hatred ceases by love." This return of love for hatred requires great effort but nothing great can be done without effort. Even the acquirement of wealth requires toiling day and night, so we have to go through the same process in the acquirement of the priceless wealth of compassion. Tremendous efforts are necessary if we want to get rid of every other evil thought. Greedy thoughts should be controlled by generous thoughts, unkind thoughts by kind thoughts and deceitful thoughts by honest thoughts, etc.

There is yet another method of getting rid of evil thoughts: It is by looking into the consequence of the thoughts. This method requires little more intelligence than the method already dealt with. For instance when an angry thought has arisen, we should consider what would be the result of such a thought. It may lead one to commit a crime, which, under normal circumstances, he would never think of doing. It may lead even to murder with the terrible consequence of the hangman's rope in this life and suffering in the next. If it does not lead him to such an extreme action it shall certainly have its effect on the constitution. As a result of the irritation, the flow of blood becomes impure and thereby physical discomfort is caused. It may ultimately lead to a disease, for if the thought is a regular one it shall poison the whole system. Thus when we consider the effects of such thoughts on our wellbeing we can realise how we should endeavour to get rid of the evil thoughts before they cause untold misery to us.

Thirdly Right Effort consists in generating good thoughts. As a matter of fact the majority of mankind do

make an effort to generate good thoughts. It is only the most despicable of humanity that keeps on generating evil thoughts. But the question is, whether we devote sufficient attention to this great principle? We must confess that we do not do this as a rule. This is due chiefly to our daily commitments which allow us very little time to think of such things. Most of us have laid stress on a negative aspect of life and conclude that if we do not commit any sin our duty is done. But this is not so. We have to go further and deliberately and wilfully to generate good thoughts as the negative method of avoiding evil thoughts cannot in itself fulfil the mission of religion. Lord Buddha has stated this emphatically. What usually happens is that in the midst of our busy life we do not feel inclined to give thought to the matter. If a subscription form is brought to our doors, we may sign it and give some donation. We do not search for deserving institutions to help. It is not charity in the real sense. It is a mere show for the motive of the giver is often to get rid of the inconvenient visitor or to preserve his good name that he is a charitable man. But genuine charity must come from the heart itself. Those who have the heart do not wait for the subscription paper to come to their doors but go out of the door and find out a worthy cause for such charity. This is called in Buddhism *Sasankhārika Kusalacitta* or creative generosity and the former *asankhārika Kusalacitta*. Hence in order to follow the Path of Right Endeavour one should not merely avoid evil thoughts but generate good thoughts irrespective of whether such thoughts are recognised by any one or not. There are many people who do meritorious work and complain that such work is not appreciated by the world. We know of people who turn to evil ways as a consequence of this kind of argument. But the true follower of the Noble Eightfold Path does not look for outside approbation. He is satisfied with the thought that he has generated a good thought and that he has been able to do a noble deed.



Whether the world appreciates it, or does not appreciate it, he is not the least affected.

Some persons may argue, but what is the benefit of generating good thoughts as in themselves they cannot be of any use to the outside world? To this we emphatically say that such thoughts do help humanity. Mind is a great factor in the shaping of not only one's own character but the character of the entire world. Men do not lead isolated lives and every thought and act that they think or do has its effect on the whole community. If good thoughts are generated they will create an atmosphere of calmness and purity all around but bad thoughts vitiate. For instance, if a man sits in one place and keeps on sending thoughts of lovingkindness to the entire universe he will not only purify his own mind but be an ennobling influence on the whole universe. Force of mind is far greater than physical force though the effects of the former are not easily seen or recognised. Thoughts of generosity, kindness, truthfulness, are the sources of all good action. Hence the generation of meritorious thoughts is a very important factor in our life.

Fourthly, Right Effort consists in increasing the meritorious thoughts which have already arisen in the mind. If the thought of generosity has arisen, our duty is to try and increase it so that we may transform such thought into concrete actions. This endeavour should not be stifled as soon as it is born. This is what usually happens. When a good thought has arisen instead of trying to keep it up or increase it we suppress it and go in for something else. We sometimes postpone it and allow it to die of neglect. Numerous are the cases of generosity which never bear fruit because of the non-realisation of the fact that we should not only generate good thoughts but try to increase them and act upto them. In most cases this is prevented by the so-called friends and near ones who for selfish reasons become obstacles. Often the wife is the stumbling block. I remember the story told us by one of our friends. One day a needy

student came to a friend of his and wanted him to assist him by giving lodgings in his house. The student was well-known to the gentleman. He knew he was a brilliant student but unfortunately he was very poor. If no one gave him shelter, he said, he would have to give up study altogether and go back to his village. The kind-hearted friend heard the story sympathetically and was quite willing to give him shelter but on his speaking to his wife, he received a rebuff. She became furious. She could not brook the idea of an outsider's sharing the good things of life with her children though the family circumstances were not at all bad. They had a good and regular income and if that boy was supported it would not have in any way reduced their comforts. They would only be helping a deserving student to carry on his studies, but the selfishness of the wife stood in the way. Her arguments silenced the gentleman and he had to tell the student to go away, though very reluctantly. Thus you see that the good thought which he had generated and was going to translate into action was stopped by his wife. Each and every individual is not able to perform acts of generosity but surely they all can rejoice at the good deeds done by others. They can, by their approval, increase the good thoughts of others. Selfishness of some persons is so great that they will neither do good themselves nor allow others to do good. But the follower of the path of Right Endeavour will always make his contribution for the increase of any meritorious thoughts that might have already arisen.

These are the four kinds of effort which are described as *sammā vyāyama*. Let us now try to apply the doctrine to our daily lives. Life is a constant struggle for existence and in this busy life it is most essential that Right Endeavour or Effort should be well understood in its true significance. Life is a hard one as it is, so any wrong endeavour introduced into it makes it unbearable. We see this everywhere and do not know what is to be done to mitigate it. Efforts of mankind are turned in so many wrong



directions that we have come to the belief that they are right and good. Take the case of the oppression of the weak by the strong. Both individuals and nations practise this in their daily lives. In order to increase one's own happiness, one tries to destroy the happiness of others. For instance the Negroes were enslaved by the European in order to exploit them for their happiness. Negroes were a weak race when compared to the highly developed white races of Europe and their Right Effort would have been to improve them but instead of trying to improve their lot they bought them for a certain sum of money and compelled them to slave away like animals. Thousands of them were taken to America and other countries where they had to do every kind of hard work. They had no rest nor mercy at the hands of their masters who regarded them as special creations of God for their service. If they tried to take rest or to revolt they were belaboured and many lost their lives in that manner. Even after the slaves were freed they did not find peace. The Americans still try to harass them in ways which can hardly be called civilized. Any moral lapse on the part of a Negro is made the plea for acts of violence on him by gangs of American citizens. Lynching is a common occurrence in the southern States where Negroes are found in large numbers. The injustice of it is that Negroes did not go to America of their own accord. They were forcibly taken there by the Americans and if they have now to make America their home it is not their fault. Their own country of Africa has been nicely divided among the great powers of the world, so they have no place in their motherland. Is it, therefore, not a glaring act of wrong endeavour on the part of Americans to perpetrate all kinds of wrong on them simply because they are Negroes?

If the American people realise the nobility of Right Effort they will not only stop such cruelty but endeavour to do some service to the helpless race. They will try to elevate and bring them up to the level of the other nations. I need

hardly mention that all Negroes are not savages. There are thousands of them who are highly educated and who will stand comparison with any white man. During my stay in London I had the privilege of coming in contact with a Negro whose education, refinement, sense of honour, and justice, were not at all inferior to those of any one I had come across. I may say that he was one of the finest gentlemen I had the privilege to meet. As such I do not know why any human being should object to his presence in a hotel or a café. The prejudice against the Negro is due to wrong endeavour on the part of certain people who wish to monopolise the whole world. Another race which has similarly suffered at the hands of people practising wrong effort are the Jews. Now-a-days you hear a good deal about their persecution in Germany by the Nazis. They have had to undergo such persecution throughout the past ages and the people who started it ought to be condemned as inhuman. The fault of the Jews was that their ancestors crucified Jesus Christ. As a matter of fact, it was the Roman Government which did it according to the laws of the land; but the fury of the Christian during the ages past has fallen on the helpless Jewish community. Christian fanatics had so succeeded in enraging the Christian nations of the world against them that even after so many centuries they cannot get peace. They are driven from place to place, persecuted and murdered for the sin of crucifying Jesus Christ. If the Jews at that time did crucify Jesus Christ, there is no reason why their descendants after twenty centuries should suffer for the sins of their fathers.

Right Effort, therefore, should be practised in these instances and injustices removed. If we keep silent and allow wrongs to perpetuate themselves in the world we shall not be following this doctrine of Right Effort. Every man and woman will have to be fighters for truth and messengers of good-will. Minds of the Hindus of Bengal are much exercised today about the abduction of innocent women by



ruffians. It is a shame to every young man in Bengal to allow this to go on unhampered. They should form into Societies and prevent this crime by posting patrols in every village. Women should be taught to defend themselves against attacks by ruffians. Many people have come to the convenient belief that such work belongs to the Government and if the Government fails to prevent this they need not bother their heads. This is a very wrong attitude to take in such matters. It is the duty of every member of the community to work for the good of the community in which he lives. Two wrongs do not make a right. Therefore the duty of the public is to make the effort themselves and not wait till the Government takes action.

Another subject which requires the attention of the people is education. Only ten per cent of the Indian population can read and write. Illiteracy in India is simply appalling. Even in Ceylon which is as much a dependency as India the literates number over fifty per cent. This is chiefly due to the activities of religious and social organisations which carry on primary education on a large scale. If such movements are started here the number of literates will rapidly increase. Our Society is conducting two primary schools but the apathy of the villagers makes it impossible to make much headway. If similar schools are started in every village illiteracy can be stamped out in the course of a few years. There seems to be an utter lack of interest in the welfare of the villagers. One in ten thousand care to visit them. All interest is centred in the towns where great emphasis is laid on higher education. The result is that at the top of the Society there is a highly intellectual class while at the bottom millions are unable to sign even their names. It is therefore high time that we should direct our endeavours towards the villages. Right Endeavour will be to undertake such humanitarian work. In such work there may not be so much fame as in the field of politics but it is none the less as noble a work as politics can offer.

Apply the doctrine of Right Effort to any side of human activity and you will find that it is of immense use. It places the burden of work on man himself and makes him self-sufficient. In other words, man is made the architect of his own fortune. He himself must make the effort and no amount of another's effort will help him so long as he does not make the effort himself. Therefore if he does anything wrong he is to suffer for it and nobody else. If he does something good he himself will enjoy the result.

This doctrine is opposed to the doctrine of faith where one's action is pre-ordained by some other cause. When we have faith as the cardinal principle we are apt to depend on another for our salvation. But here it is just the opposite. According to Buddha we have to depend on our own action. If such action is conducive to the happiness of ourselves and the world at large then it can be described as right or good. But if it brings unhappiness then it is wrong endeavour. "One thing only do I teach, O monks, suffering and the cessation of suffering", said the Blessed One. Therefore Right Effort must be in that self same direction viz., for the cessation of suffering. Every action should contribute its share to the reduction of suffering in this world. It may be in the smallest measure but if it is towards that end then its quantity does not matter the least. Every endeavour we make should be thoroughly examined. We must ask the question whether it is conducive to the good of the world or is not. If the answer is in the affirmative then, it is to be done. If it is not, then it should not be done. You, therefore, see that the great criterion as to the righteousness of an action is whether it will bring happiness or sorrow. Right Endeavour brings happiness and it is one of the steps of the Noble Eightfold Path.

Let us therefore not only endeavour to get rid of the evil thoughts that may arise in our minds but translate good



thoughts that arise in our minds into noble actions. By doing this we shall bring lasting happiness on mankind and at the same time draw the goal of *Nibbāna* nearer to realisation.

### SARNATH

✓ BY PANDIT SHEO NARAIN.

The 28th May is now fixed as the day of Buddha's birth, the day of his Enlightenment and the day of his demise, called *Parinirvāṇa*. His birth-place is at Lumbini in the ruins of Kapilavastu, a small kingdom where his father ruled and which is in a terai in the Nepal territory. Lately it has become accessible to pilgrims. The place of Enlightenment is Buddha Gaya, six miles from Gaya, the famous place of pilgrimage of the Hindus. Here a descendant of the original pipal tree still exists. The place of his demise is Matha Kuwar in Kasia (known as Kunsinara in Buddhist literature) in the Gorakhpore District. There is yet another place, the cradle of Buddhism, where Buddha preached his first sermon. It is called the Deer Park and the locality is called Sarnath. Of all places associated with Buddha's name, this is the most interesting. It is here that a Punjab Buddhist, you can guess who, spent nearly two months (February and March) in tents in the vicinity of the Dhamek Stupa and close to the Mahabodhi Free School, where *Bhikkhus* and *Samaneras* now live. The time spent here was the happiest moments of his life. I am going to speak to you this evening about this hallowed spot.

Who has not heard of Kashi, the hoary, the holy Kashi of old. In olden days it was nothing like the present Benares of gorgeous temples and magnificent Ghats on the bank of *Ganga Mai*. It was according to *Vāya Purāṇa* a single country of the Middle realm (Alberuni, Vol. I, 229). It was one of the centres of a small kingdom (Barnett's Antiquities, p. 13). It was called Kashi, after the name of a tribe there

called Kashi. We do not know the area of the region then called Kashi. The contributor of an article on the subject to the Encyclopaedia Britannica says that the tract now known as Sarnath was the site of the ancient Kashi. It is now called Benares because the tract is a delta between the tributaries of the Ganges called Varuna and Asi=*Varanasi*. One side of this delta borders on the Ganges. In ancient Hindu period there was an area called Rishi Patana and close to it was a forest called Mrigadava. During Buddhistic Period these were called Isipatana and Migadaya. Rishi Patana was the abode of *rishis* and the rendezvous of hermits and ascetics. Mrigadava, the deer Park later began to be called Sarnath (an abbreviation of Sarangnath, Lord of the deer). Buddha was in one of his past lives a lord of the deer. The deer has figured as a Buddhistic symbol in many things associated with Buddhism.

This deer park was the place where Buddha delivered his first sermon described as "turning the wheel of law" (*Dharma Cakra Pravartana*). It was in this deer park that Buddha met his five comrades who had deserted him on account of his abandonment of asceticism. This Mrigadava (*Migadaya* in P[li]) was the place where the early followers of Buddha built residences for him called *Gandha Kutis* ("perfumed chambers".) While Rishi Patana had a larger area, where Sanskrit was taught and where *Rishis* and learned Pandits lived, Migadaya gradually became a Buddhistic holy land where Asoka and his successors built colossal structures called *stupas* and several monasteries and shrines. When Fa Hien visited it he saw only two monasteries and four *stupas* in the third century A.D., but no Hindu temples. In the 6th century A.D. the white Huns did great damage to the buildings. Somehow or other after this invasion it grew in popularity. It ceased to be an exclusively Buddhistic land. Hinduism began to extend its arms to the area. When Huan Tsang saw it in the 7th century there were thirty monasteries in which 1500 Bhikkhus of Southern School



lived and one of the *stupas* had a golden mango on the pinnacle which of course could not have escaped the cupidity of the greedy invaders. There were, in addition, 100 temples of gods and goddesses belonging to the Hindu Pantheon. It is obvious that in the 7th Century Hinduism had made extensive inroads resulting in slow absorption of Buddhism as later excavations abundantly show. Of the 7th to the 11th century we know little in detail except what finds from the ruins have revealed. As ill luck would have it, Mahmud Ghazni did here as much mischief as he could. After his invasion Kumaradevi, a queen of a Kanouj Raja, constructed a shrine with a subterranean passage for an exit, and many smaller temples, etc. (1126—1154) and thus the place was restored, to some of its old popularity which would have continued had not another fanatic vandal Muhammad Ghorī's general Kutabuddin done irrevocable havoc in 1194. Monasteries were burnt down, the shrines devastated. Only a couple of the structures survived as witnesses of its past grandeur. Two huge surviving *stupas* attracted the attention of Emperor Humayun who came to the place, sat on a throne but left no tangible record of his visit. In 1588 Emperor Akbar commemorated his father's visit by erecting an octagonal tower and a dome on a ruined *stupa* and had a tablet in Persian put on the arch of the entrance. This place is called Chaukhandi. It is conjectured that Buddha had met his old comrades somewhere near or at this place.

For nearly two centuries this holy land was occupied by pig breeders until the Government acquired it in 1856 from one Ferguson, an indigo planter. All the structures were under ground and were in ruins. Two *stupas* were the only visible objects of antiquarian interest. By an accident the fate of Sarnath took a turn which was to reveal innumerable antiquities and it was in this way.

In 1794, one Jagat Singh, an officer of Raja of Benares pulled down to the foundations, one *stupa* 110 ft. high identified now as *Dharmarājika Stupa* erected by Emperor

Asoka himself. During the removal of material a marble vessel within a sand stone vessel containing bones, decayed pearls, gold leaves, etc., was discovered and the attention of the authorities was drawn to it. The corporeal remains of Buddha were consigned to the Ganges. There was also found a Buddha Statute. An inscription on it revealed the year, i.e. *Samvat* 1083.

From the year 1794 began the era of excavations. It is needless to detail the fruits of labours of so many excavators. Excavations by General Cunningham in 1934 deserve to be specially mentioned because he paid all the expenses from his own pocket. The finds during his excavations were numerous. The principal ones of antiquarian interest are to be seen in the Indian Museum, and some minor ones were sent to Queen's College and a great quantity of material was also used in constructing the break water of Dunkan Bridge, popularly called *Varna* Bridge.

Systematic excavations began in 1904, and although a good deal of area is yet awaiting excavation the work had been stopped in 1922. Rai Bahadur Dayaram Sahni, now Director-General of Archæology of whom the Punjab should be proud, wrote a Guide fully dealing with the collection now placed in a museum which was built in 1910 and is worth a visit.

Now let us come to the present state of affairs. The Mahabodhi Society has now built a huge temple and has named it *Mulagandhakuti*, the name which Buddha's principal residence bore. Jagat Singh's *stupa's* name is given to a magnificent *Vihara* at Calcutta, i.e. *The Chaitya Dharma rājika*.

The Museum, I have spoken of, is in charge of a qualified custodian. In it three objects are of very great interest.

1. A lion capital, a unique sculpture, which was placed by Asoka on a column or a pillar. It had a "wheel of law" on the top. This wheel



was broken to pieces and was found in fragments. The column or pillar on which it rested was shattered, at the time the sculpture was hurled down to the ground. Experts say that the polish on it is inimitable. The art is lost. The remnant of this column is preserved by an enclosure in the excavation area.

2. A Statue of Buddha in preaching *Mudra*. This is one of the finest pieces of purely Indian art. It is most inspiring on account of a wonderful expression of serenity in the face of Buddha. It has a polish of the same sort as on Asoka's Lion Capital. An enlargement of a photograph of this can be seen at my residence.
3. A huge statue of Krishna, mutilated of course, holding up the *Govardhana* mountain—one of the feats of Krishna. This was found not at Sarnath proper but at Arrah, a village 3 miles from Benares.
4. An unfinished huge statue of Siva in red stone representing the killing of a demon. This was found in Sarnath excavations. The unfinished condition shows that it was made at a time when Hinduism had established its foot-hold. The third catastrophe devastated Hindu, Jain, and Buddhistic shrines alike.

It is beyond the compass of this short paper to give details of the excavated area. They will appear in the forthcoming official guide. I need, however, mention a startling fact that in a monastery No. 6 on Govt. Sketch and known as Kittoes Monastery excavated by him in 1851, the catastrophe and conflagration were so violent that the occupants left even their cooked food behind. Both Mr. Ortal and Rai Bahadur Daya Ram Sahni saw it on the grounds of some of the cells of this monastery.

There is also a Jain temple near the Museum built in

1824 in memory of the 11th *Tirthankara*. There is also a Mahadeva temple, not ancient, near the new Mulagandha Kuti Vihāra.

I conclude this short paper by quoting a passage from "The Seeker 1931", page 82.

"The Iconoclast may shrug his superior shoulder at the pious worshipper whose prayers are rendered more fervent at the sight of sacred symbols which he ought to know may have a high potential spiritual energy. He should know that nothing is destroyed and a devotional electric charge, so to speak, is not alien to universal law."

### CHRISTIANITY AND EDUCATED HINDUS.

BY S. HALDAR.

To the Christian evangelist the attitude of the educated Hindu towards Christianity presents a profound puzzle. Missionaries in India are working with a will under the conviction that they are doing God's work under Divine guidance. More than 7000 ordained ministers are maintained in India by Protestant missions and in 1925 these missions were kept up at a cost of £15,000,000. Great development has taken place since. The Roman Catholics are carrying on evangelization on perhaps a wider scale than the Protestants. The first object of missionary work is to spread the Christian faith—directly by preaching it and indirectly by undertaking humanitarian work. The Rev. W. E. S. Holland of the C. M. S. has owned that "educational missions are only justified as they afford openings for powerful missionary influence." Mr. Arthur Mayhew, C.I.E., late of the I.E.S., Central Provinces, has stated: "The missions definitely included education of all kinds and grades among their instruments for the evangelization of India. And the Government was led gradually to recognise the inevitable need for the co-operation of missions, and the possibility



of ensuring the co-operation by financial assistance." Western education has a fundamentally Christian basis as it has been built up and fostered by the Church. English literature is permeated through and through with the spirit of Christianity. Education in Europe has proceeded with a distinct bias in the Biblical direction, and secular knowledge on purely intellectual lines has been throughout hampered and obstructed by the Church. The Bible teaches Christians that the heathen is vile. Even so eminent a man as the Rev. Dr. Thomas Arnold held, as a pious Christian, that in a world made up of Christians and non-Christians the latter should have no rights. Lord Macaulay in advocating the cause of Western education for India relied confidently on the educated Indians being completely anglicised. "We must," he said, "do our best to form a class of persons Indian in blood and colour but English in taste, in opinions and intellect." Alexander Duff, the great Scotch missionary in Bengal, saw in the diffusion of Western knowledge the surest means of extending the Kingdom of Christ. Addressing the students of the Lucknow Christian College on February 2, 1934, Mr. A. H. Mackenzie, Director of Public Instruction, U. P., said that the College was one of a group of missionary institutions whose influence upon the development of education in the Province had been of the highest value and importance.

Christianity has indeed found in India a very congenial soil. There are over 400,000 Syrian Christians living in Malabar. They owe their origin to the primitive Nestorian missionaries who were driven into exile by the hostility of the Byzantine empire and found a home in India. Before the middle of the sixth century there were settlements of these Christians in Ceylon, in Malabar and in Caliana on the north of Bombay. Although the tradition that their founder was Christ's own Apostle St. Thomas is ill-founded, it would seem that Christianity found a foothold in India even before the conversion of the heathen English by Augustine. It may be well to remember that in the eighth century when the Zoroastrians had to flee from their home in Persia on account of the perse-

cution of Islam they were hospitably received by the Hindu Raja of Gujarat. In the sixteenth century the great Catholic Missionary St. Francis Xavier (who was associated with Ignatius Loyola in establishing the Jesuit Order) received a friendly welcome from the Maharaja of Travancore who gave special protection to his converts. Francis was the Maharaja's guest and he obtained permission to convert the heathens of Travancore. Not being a religion possessing a doctrine of exclusive salvation and not being willing to receive converts from outside Hinduism has followed the policy of "live and let live" in respect of other religions. Even in recent times, we find in Benares (which still bears the terrible scars of wounds inflicted by Islam) that *Kashi-Naresh* has made a grant of a large tract of land for a Muslim Idgah, and that a Bengali Brahmin has endowed a school in favour of a missionary body. Only the other day the Maharaja of Mysore laid the foundation-stone of a Roman Catholic Church in his State. The same spirit of tolerance may be observed in other directions. In a letter to *The Times* in 1931 Sir Philip Hartog wrote: "I remember very clearly a sentence spoken by Sir Asutosh Mookerjee, a most loyal Hindu and an Indian patriot, as a member of the Calcutta University Commission: 'We must do nothing to injure Missionary Colleges' ". But an independent English thinker, Sir John Woodroffe, has expressed the following opinion regarding missionary schools: "For the sake in part of cheapness, and also in part of efficiency, Indian boys are sent to missionary schools or schools conducted by Christians, from which some students have returned to their homes in the belief that their parents (if they themselves had any belief) were dark 'heathens' ". Sir John has very rightly described such denationalized students as the *Manasputras* of the English. Of them he has observed: "What was English and Western was the mode. Hindu religion, philosophy, and art, were only, it was supposed, for the so-called 'uneducated' classes, women and for native Pandits who though learned in a futile way, had not



received the illuminating advantages of Western training." The outlook produced by Western education, as illustrated in the case of Sir Asutosh Mookerjee, is observable throughout the educated Hindu community. The Y. M. C. A.'s in India serve as one of the many approaches to Christianity that have been prepared for the benefit of the benighted heathen. On the occasion of the Calcutta Y. M. C. A.'s annual meeting held under the presidency of the Metropolitan of India, the Hon'ble Mr. Justice M. N. Mukherji is reported by the *Statesman* (March 10, 1934) to have pointed out "how contact with Christianity had contributed to the widening of spiritual life in India as it did in every other country."

It may be observed that in spite of the existence of conditions extremely favourable to Christianisation, the strenuous efforts of missionary organizations in India which have the powerful backing of the State, have met with meagre result. One of the major conclusions of the Report of the Commission on Christian Higher Education in India of which Mr. A. L. Lindsay, Master of Balliol, was Chairman, was that the Indian students were indifferent to specifically Christian teaching. Would it be unreasonable to infer that this is due to the unattractive character of the main dogmas of Christianity?

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### BUDDHISM IN JAPAN

[*The summary of the Speech delivered by Mr. Tunsshyo Byodo, Director, Institute of Sanskrit Research, Tokyo, at the second anniversary of the Mulagandhakuti Vihara, Sarnath.*]

I came to India to visit and worship the Buddhist sacred places and to study Indian Buddhism, Sanskrit and Pāli, being deputed by the Honpa-Honganji Temple which is the largest temple in Japan of its kind belonging to the Jyodo Shinshyu Honganji sect. It was at this temple that the late

Ven. Dharmapala in his sickness during his first visit to Japan was kindly nursed by the chief high priest Count Otani.

I was much pleased when I arrived at Isipatana or Mrigadava, the holy place of our Lord's First Sermon, that I was able to see Asoka's pillar and the ruins of ancient Viharas, specially to worship the Mulagandhakuti Vihara newly erected under the auspices of the Maha Bodhi Society and to see the splendid frescoe works being executed by the well-known Japanese painter Mr. Kosetsu Nosu. I also regard it as a privilege that I am able to take part in the magnificent annual festival of this temple and to convey a message of friendship to the many Bhikkhus and Buddhist laymen assembled here.

I wish to thank the Maha Bodhi Society, the late founder Rev. Dharmapala and other contributors who helped to establish this fine and magnificent Buddhist Temple. For the pioneer work of setting the Buddhist interested in the ruins of Ancient Isipatana and reviving the Dhamma in the land of its birth, I consider Rev. Dharmapala to be the Asoka of the twentieth-century.

I am pleased to note that the Indian Buddhists have recognised Japanese Fine Arts by selecting Japanese artists to do the frescoe work in this temple. Mr. Kasetsu Nosu is the best painter in Buddhist subjects in Japan. His presentation of the powerful scene of Mara's defeat by Buddha at the time of His Enlightenment as we see before us is undoubtedly a great master-piece. Now our country Japan owes much to ancient Indian Culture. After the entrance of Buddhism and Chinese civilization which was in its turn influenced by Indian civilization we have adopted it in order to develop Japanese civilization. There are many Indian elements, not only in our religion and thought but also in our mythology, language, literature, fine arts, political system and even customs. Now-a-days in Japan about seventy millions are Buddhists and there are fourteen main Mahayāna sects, sixty thousand temples and more than hundred



thousand priests. We have six large Buddhist Universities, about twenty Buddhist colleges and more than five hundred Buddhist middle schools for girls and boys. Japan is to-day one of the most powerful and civilized countries in Asia and I dare say that this is due chiefly to ancient Buddhist Civilization of India. As an expression of our thanks to India, we have sent an expert Buddhist painter to draw the frescoes in one of the holiest places in India. When the frescoes would be completed Isipatana would attract many visitors. Buddhists of all nationalities must unite together as brothers and sisters and work in harmony for the spread of the Dharma. We have many holy tasks before us such as the recovery of the Buddhist sacred places which are at present in the possession of Non-Buddhists and the Propagation of Buddhism in India. This is possible only if we work with unity.

In conclusion may I hope that Buddhists will give the living spirit to this temple and make it the centre from which the compassionate teachings of the Lord will spread out in every direction as desired by the Great founder, Ven. Sri Devamitta Dhammapala.

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## GLEANINGS

### *Protection of Birds in England.*

Lovers of birds will be glad to hear that Lord Buckmaster's Bird Protection Bill has become the law of the land. In the final stages those Members of Parliament who seemed to believe that wild birds are really happy in cages withdrew their opposition. This is excellent, and this island is following the splendid example set by Ulster a year ago. If the new Bill is properly enforced, it will put an end to the sale of "birds resident in or visiting Great Britain". It will terminate that horrible trade which used to be carried on in "Club Row" in London, which was a disgrace to our civilisation. The Bill

does not of course, prevent the caging of birds brought from foreign countries, and especially from the tropics. *Overseas*, January, 1934.

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*Protection of Animals in Africa.*

Another item of good news for animal lovers is that, as a result of the International Conference, plans are being considered for setting up additional sanctuaries in Africa where wild animals will be preserved. It is good to know that in these proposed reserves no big-game hunter, will be allowed to enter for purposes of killing, and no railways, automobiles or aeroplanes will interfere with the freedom of the animals. Alas, there are some people who are never happy unless they are killing, but their number and influence is fortunately diminishing. Of course my remarks are not addressed to those who kill wild animals for good or for protection. *Overseas*, January, 1934.

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*Government Educational Expenditure in Bengal—*

It is not merely in agricultural education and irrigation that Bengal has been neglected. This has been the case in other matters also calculated to directly benefit the people. Take education. Expenditure on education from Government funds in different provinces is shown in the table printed below, compiled from the latest *Statistical Abstract* and *Census Report*.

	Population in 1931	Educational Expenditure from Government funds.
Bengal	5,01,14,002	1,54,03,615
Behar and Orissa	3,76,77,576	64,25,995
Bombay	2,19,30,601	2,04,27,146
Burma	1,46,67,146	84,95,340
C. P. and Berar	1,55,07,723	55,10,868
Madras	4,67,40,107	3,11,83,313
Punjab	2,35,80,852	1,85,13,340
U. P.	4,84,08,763	2,21,88,938



In considering the figures given above, it should be borne in mind that the Government of India derives more of its revenue from Bengal than any two provinces of India combined. *The Modern Review* for March, 1934.

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#### *Education in Cochin State.*

The latest census returns from all parts of India show that literacy in Cochin is proportionately higher than in any other part of the Indian Peninsula. Taking the number of literacies per thousand inhabitants (aged five years and over) the figure for Cochin is 337, with Travancore second at 288. Baroda State comes third with 209. Then there is a big gap until we get to the Bengal, Bombay, and Madras presidencies, with 110, 108 and 108, respectively. In the matter of feminine literacy the figures are even more telling; Cochin and Travancore reach averages of 220 and 168 per thousand, respectively. Next comes Baroda with 79, whilst the three presidencies named only stand at 32, 32, and 30, respectively.

This high degree of literacy, and especially the share which the female part of the population has in it, is closely linked on the one hand with the tradition of spreading learning as widely as possible, which has long existed in these southern States, and on the other with the matriarchal system which, obviously, tends to place women on a higher and more important level than is always the case in other parts of India. It finds expression, too, in that general principle of equality of the sexes in the political field. Until a couple of years ago the Indian States of Travancore, Cochin, and Rajkot were (and I believe they still are) the only places in India where the sex disqualification had been completely removed from the Statute Book. These States have granted women the right to stand for election to the Legislative Council, as well as to vote for it on the same terms as men. In recent years Travancore even appointed a woman as State Darbar Physician and Member of the Darbar for Health. In Cochin State Mrs. Madhavi Amma was

nominated a member of the first Legislative Council, and in Rajkot two women were elected to the new Representative Council.

That a high degree of literacy presupposes education on a broad basis is self-evident. The total number of Government and private schools in the Cochin State in 1932 was 655, and they were attended by 143, 831 pupils. Of these schools 108 were girls' schools, with an aggregate of 56,763 pupils. Included in this number were one girls' college and twelve high schools for girls, in addition to which the Maharaja's College and St. Teresa College provide art courses for girls. *The Asiatic Review for January 1934.*

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### *Buddhism in London.*

Buddhism is spreading in England (announces the London "Sunday Express"). A few years ago it was practically unknown here, but today it has more than 6,000 adherents in this country.

The Buddhist Temple in London, which is at Gloucester Road, Regent's Park, N.W., boasts of more than 500 members, nearly all of them British.

The religion is taught in its original form, and two young monks conduct a service every Sunday before the Buddhist shrine.

Leading Buddhists in London include Mr. Francis J. Payne, an executive in the Accountant-General's department at the Post Office, the Hon'ble Eric Collier, and Mr. Humphreys, the son of Sir Travers Humphreys, the famous judge.

"Buddhism appeals to Englishmen because it is a religion which makes for mental tranquillity," said the Secretary of the Buddhist Temple in London to a "Sunday Express" representative.

—*The Ceylon "Daily News", March 13, 1934.*

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## BOOK REVIEW

*The Swastika By Will Hayes, The Order of the Great Companions, 5 Maidstone Road, Chatham, England, 1934, pp. 59.*

This small book which forms the first number of "Calamus Leaves" series examines the Swastika in all its aspects as a symbol, as a charm or amulet, and as an ornament or decoration. The author takes the point of view that a symbol that has been used all through its history to convey a message of peace and goodwill should not be allowed to become the emblem of tyranny and oppression in Germany without a protest. Mr. Will Hayes thus sums up his remarks regarding the origin and the varied fortune of the Swastika:

"We can only conjecture where the Swastika started its career. Whether it is Etruscan, Aryan, or Hittite, Indian, Chinese, or American, we can only surmise. We can only guess how it got round the world. And we can only wonder what the Swastika first meant. . . . It may be a sun symbol. It may be a fire symbol. It may be a sex symbol. We do not know. My own feeling is that it is all these things—and more. The Swastika is the symbol of Life." (p. 36).

A portion of this book is set apart for a number of readings from well-known religious and other works. This section opens with an account of the Middle Way from Dhamma-cakka-ppavattana-sutta and Mahavagga and closes with a quotation from Prasna Upanishad. The selections are well chosen and form an interesting reading.

The book with its numerous diagrams is a very lucid account of the mystic symbol. The author has apparently taken great pains in collecting his material and placing it at the disposal of the reader in this attractive form. As regards

the contention that the symbol is being unworthily used in Germany by the regime of the Nazis we can only say this, that a symbol that has meant so many different things in different ages may be permitted to accumulate new associations around it so that its history may be a little more various than it is now. We may add that we thoroughly appreciate the author's point of view but are ready to watch new developments without anxiety or apprehension.

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Annual Bibliography of Indian Archæology for the Year 1931,  
published by Kern Institute, Leyden ;—E. J. Brill Ltd.,  
1933.

The Kern Institute which was founded only a few years ago has already made its mark by publishing annually a Bibliography of Indian Archæology which forms an important item of activity in the programme adopted by the Institute. Those who have watched the publications of this Institute will doubtless agree that much useful work has already been done by this learned body in stimulating interest in Oriental subjects and placing scattered materials embodied in an ever-increasing bulk of Research papers and other original works in a strikingly handy and accessible form. In this connexion one cannot but admire the skill and industry with which the work is being conducted by the Editorial Board, particularly by Dr. Vogel, one of its members, whose intimate acquaintance with the different branches of Indian Archæology has proved a great asset to the Institute. In the Foreword Dr. Vogel refers among other things to the financial position of the Institute, from which it would appear that there is every probability that the continued publication of the Annual Bibliography Series will not be interrupted owing to lack of funds. In the course of the year under review some donations were either actually received or promised. The Rockefeller



Foundation has agreed to make a liberal grant in support of the scheme and it is confidently believed that the sixth volume will not find it difficult to appear before the public. When one judges of the actual outlook of the Institute, one feels that every step should be taken to maintain its useful character.

The present volume is a decided improvement on the model followed in the preceding years. For the first time room has been made for notices of Japanese books and articles dealing with India and also, with Japan. The Far-East section includes all important articles on Buddhism, although strictly speaking some of them are not concerned with Archæology. The incorporation of A Classified List of Achamænean Inscriptions by Dr. J. H. Kramers, though a little beside the scope of the Bibliography, will yet be appreciated by those studying the intricate history of Indo-Iranian relations in ancient times. More careful notice has been taken of articles and books written in Indian vernaculars. Some of the publications referred to in this connexion, certainly are not of scientific or scholarly interest, and in our humble judgement they should not have found a place in the Bibliography which is meant to be of use only to specialists. As interest in historical subjects is steadily growing among the educated Indians, and the number of original publications in some of the principal vernaculars of the country is increasing from year to year, it is desirable that these works should be brought to the notice of scholars but a discriminating judgement is to be exercised in the selection of such publications for inclusion in a serious Bibliographical Guide. The Kern Institute may request Indian scholars in different provinces to help them in this matter and thus effect some real improvement in the future as regards this particular feature of their Annual Publication with their co-operation. The Introduction to the Bibliography gives an interesting survey of the important discoveries made, or theories formulated during the year, in the various branches

of Oriental History specially, Archæology. It contains short articles on Sir Aurel Stein's New Location of the site of Alexander's battle with Porus, the Saiva Sculpture of Parel, Indian numismatics in 1931, progress of Archæological work in Hyderabad-Deccan, Unidentified Sculptures from Nagar-janikonda, the Discovery of Frescoes in South Indian Temples, Excavation at Polonnaruva, Indo-China, Indonesian Antiquities, etc. The strictly Bibliographical part is divided into six main sections—(1) General, including periodicals, book, and articles, (2) Indian, subdivided into ten groups according to subjects, (3) Ceylon (4) Further India (5) Indonasia (6) Adjoining territories, e.g., Iran, Mesopotamia, etc., the Far-East. In a short review it is not possible to refer in detail to the numerous publications of the year, of the more serious of them each has a particular point of view, a particular setting, in most cases a new theory to offer, and the Foreword announces that the volume includes notices of nearly one thousand works of varying proportions.

The scope of the Bibliography has considerably widened and it has now become almost indispensable to every scholar interested in Asiatic History with special reference to India. As one glances through this well-ordered compilation one realises the necessity of reading any one part of that history in relation to the whole as far as practicable, for it is impossible to underestimate the essential unity of the many movements of thought and culture that arose and flourished in the East.

BENOY C. SEN,

*Lecturer, Calcutta University.*

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### DESTRUCTION OF BUDDHISM IN INDIA

The assumption that Buddhism was absorbed into Hinduism is historically untrue.

Buddhism was a living religion until the advent of Islamic invaders into Chinese Turkestan, Bactria, and Gandhara. Prof. Sylvain Levi says that till 1000 A.C. Buddhism existed in Chinese Turkestan. Bactria, Afghanistan, and Gandhara were full of Buddhist Viharas till they were destroyed by the Islamic invaders. Punjab, Kuru, Kosala, Kasi were full of Buddhists until the advent of Moslems. Sindh was full of Buddhists until they were forcibly converted to Islam. Mohammad of Ghazni destroyed the Viharas and Chaityas in



the Jalalabad Valley. In the 11th Century Buddhist Bhikkhus of Magadha and Bengal went to Tibet to revive Buddhism in Tibet. In 1200 A.C. the University of Nalanda and the Great Vihara at Buddhagaya were destroyed by Bakhtiyar Khilji. Mohammad Ghorī massacred the Bhikkhus and destroyed the Viharas at Sarnath.

In the Buddhist period there was no specialized untouchable class. The forcible conversion of the agricultural and artisan classes in India by the Arab invaders brought several millions of Moslems into existence. Those who declined to accept Islam were condemned to slavery and they are known to-day as untouchables. If Buddhists were absorbed into Hinduism how are we to account for the existence of the millions of Moslems where Buddhism flourished, and for the existence of several millions of the so-called *untouchables*? Who destroyed the architectural wonders of ancient India which existed side by side at Ellora, Sanchi, Ajanta? How are we to account for the occupation of all ancient Buddhist Shrines by Moslem Zamindars? From the time of the Mohammad of Ghorī to the time of the predecessor of Akbar there was a systematic destruction of ancient Aryan culture. Taxila, the seat of the great University, was utterly destroyed during the Moslem period.

Buddhism being a monastic religion was easily extinguished with the massacre of Bhikkhus, with the destruction of monasteries and libraries. In the Aryan period there was no religion known as Hinduism. The existing Religions before the advent of Moslems were Souryaism, Vaisnavism, Saktaism, Saivism, Brahmanism and Baudhagama. Alien Arabs first invaded Sindh, and to them the subjugated races became known as Hindus. Every one who worshipped an image appeared to the Arab iconoclast as a *But*, the Arabic phonetic form of Buddha.

"The Buddhist rule of life was generally observed, 'Throughout the country', we are told, 'no one kills any living thing, or drinks wine, or eats onions or garlic . . . they do not keep pigs or fowls, there are no dealings in cattle, no butchers' shops or distilleries in their market places'. P. 297.

"The Political decadence of Magadha never affected the reputation of the kingdom as the centre and head-quarters of Buddhist learning, which continued to be cultivated sedulously at Nalanda and other places under the Pali Kings up to the time of the Mohammedan conquest at the close of the twelfth century, when the monasteries with their well-stocked libraries were reduced to ashes. P. 312.

"The savage invader, who worshipped as his patron deity Siva, the god of destruction, exhibited ferocious hostility against the peaceful Buddhist cult, and remorselessly overthrew the *Stupas* and monasteries, which he plundered of their treasures." P. 319.

"During the eleventh century (A.D. 1013 and 1042) Buddhist missionaries from Magadha securely re-established Buddhism as the official and predominant religion of Tibet." P. 364.

"The furious massacres perpetrated in many places by Musalman invaders were more efficacious than orthodox Hindu persecutions, and had a great deal to do with the disappearance of Buddhism in several provinces." P. 368.

"Buddhism although then declining in Hindustan, flourished in the Pāla dominions during the reign of Rāmapāla, the monasteries of Magadha being crowded with thousands of residents." P. 401.

" . . . but Buddhism as an organized religion in Bihar, its last abode in Upper India South of the Himalayas, was destroyed once for all by the sword of a single Musalman adventurer. Many monks who escaped death fled to Tibet, Nepal and Southern India." P. 404.

FROM VINCENT SMITH'S "EARLY HISTORY OF INDIA".

## NOTES AND NEWS

### GRIEVANCES OF KASHMIRE BUDDHISTS.

Although the Buddhists form a considerable minority in the population of Kashmire it is regrettable that so far they have been very little represented in the services under the State. We hope that in future the authorities will consider the claims of the Buddhists at the time of making new recruitments. There are certain serious disabilities under which the Buddhists suffer in Kashmire. The chief of them is the operation of the law of inheritance recommended by the Glancy Commission and approved of by His Highness the Maharajah of Kashmire. The Glancy Commission recognized the Mahomedan and Hindoo Laws of inheritance with the result that a convert to Buddhism from these communities forfeited his claims to all ancestral property. The Buddhist customary law of Ladak as compiled by a competent authority



of the State has not yet received the sanction of His Highness' Government. This law agrees in all essentials with the law of inheritance obtaining among the Hindoos and Mahomedans. We hope that the recognition of the Glancy Commission will be extended to this law also thus redressing a crying grievance of those who embraced Buddhism from among the Hindoos and the Mahomedans.

In connexion with these remarks we take the opportunity of conveying our sincere thanks to Col. Colvin, the Prime Minister, for his sympathetic attitude towards the Buddhists.

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### TWO ENGLISH VISITORS EMBRACE BUDDHISM.

During their visit to the Mulagandhakuti Vihara on the 7th February, 1934, Capt. Herbrand Williams, M.C. and Mr. Basil Beaumont formally declared themselves Buddhists by taking the three refuges and the five precepts. The conversion ceremony took place before the shrine of the Mulagandhakuti when the Bhikkhus of the monastery headed by Revd. Tudawe Ariyakansa Thera officiated and blessed the two new *upāsakas*. They have been students of Buddhism for a long time and were on a short visit to India. We wish them both every happiness and prosperity.

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### SOME BUDDHIST RELICS.

The General Secretary of the Maha Bodhi Society has received the following communication from the Director General of Archaeology :—

DEAR MR. WALISINHA,

Certain Buddhist relics consisting of a very minute piece of bone and some cremated ash were found by the late Mr. Henry Cousens of the Archaeological Survey of India in a large stupa at Mirpurkhas in Sind. Mr. Cousens surmised that the *original* structure on the site of the stupa in question may have been a dharmarajika and that if that assumption was correct the bone relic mentioned above might have been part of the body relics of the Buddha himself or one of his faithful disciples. The stupa, as it stands, was assigned by him to circa 400 A.D. I am of opinion that even if the tiny bone did not actually form part of the corporeal remains of the Buddha or of one of his disciples it must be regarded as a

relic of some other Buddhist saint. It is proposed to present this relic and the accompanying ash deposit to the Maha Bodhi Society for enshrinement in their new temple at Sarnath and I shall be glad to know for the information of the Government of India the views of your Society on this proposal. If it is finally decided by Government to present the relics referred to above to your Society, will you kindly let me know the approximate date on which the presentation could be made?

(Sd.) DAYA RAM SHANI.

The General Secretary has accepted the gracious offer of the holy relics to be enshrined in the Mulagandhakuti Vihara.

#### THE LATE DR. A. L. NAIR.

Dr. A. L. Nair whose name is associated with so many works of public utility passed away a few days ago at his residence in Bombay. His death, caused by heart failure, was entirely unexpected. He was about seventy-two years of age and had lately retired from business in order to be able to do Buddhist work in an undisturbed manner. Dr. Nair was the proprietor of Messrs Powell & Co., the well-known firm of Scientific Instrument Makers in Bombay. He was a self-made man and in early life had to struggle against many obstacles. He was a great benefactor of the public in Bombay. He built a well-equipped hospital in his mother's name at the expense of Rs. 20,00,00. The National Medical College owed its life and vigour to his money and efforts. He built the *Ananda Vihara* and founded the Buddha Society of which he was the President. The Maha-Bodhi Society will especially cherish the memory of Dr. Nair for the help that he had rendered it. He was a great friend of Sri Devamitta Dhammapala and contributed Rs. 1,000 towards the construction of the Mulagandha Kuti Vihara. He attended the opening ceremony held in November, 1931. Dr. Nair was unostentatious by temper and was never fond of publicity. His gift of Rs. 1,000 to the Maha-Bodhi Society was not published at his request. It is said that he had once refused a knighthood offered to him by the Government apparently for avoiding lime-light.

By his death the Buddhist work in India has suffered an irreparable loss.

At a public meeting held under the auspices of the Maha Bodhi Society on Sunday the 25th March, with Mr. B. R. Barua B.Sc., as Chairman, glowing tributes were paid to his memory. The speakers included Messrs. Davapriya



Valisinha, S. K. Vakil, and Abhayasekhar. The following resolution was adopted :—

This public meeting of the citizens of Calcutta held under the auspices of the Maha Bodhi Society of India places on record its sense of profound sorrow and loss at the death of Dr. A. L. Nair who had greatly advanced the cause of Buddhism in Western India by the establishment of the Buddha Society and the Ananda Vihara, besides carrying on several other charitable institutions in the city of Bombay.

That a copy of the above resolution be forwarded to the bereaved family.

\* \* \* \*

#### OTHER LOSSES.

C. W. Leadbeater was a little more than eighty-eight when he died in Australia nearly a fortnight ago. In the eighties of the last century he came out to Ceylon as Headmaster of a Buddhist School and soon after embraced Buddhism. He went on a lecture tour to different parts of the Island with Sri Devamitta Dhammapala and thus stimulator of the Founder of the Maha-Bodhi Society. Leadbeater did not remain a Buddhist. He professed Liberal Catholicism which he himself founded and threw himself energetically into the work of the Theosophical Society.

Dr. P. Nandi was an eminent Physician in Calcutta. He was connected with the University of Calcutta as Fellow, and held the Doctor's Degree in Medicine. We take this opportunity of remembering him in connexion with his friendly services to Sri Devamitta Dhammapala. He treated Sri Devamitta free of cost whenever he fell ill and was the attending physician during his last illness at Sarnath. Dr. Nandi died of heart-failure at Ranchi on March 12, 1934 at the comparatively early age of 55.

Raja Moti Chand who died recently was one of the benefactors of Benares Hindu University to which his donations ran to more than a lakh of rupees. He received the title of "Raja" from the British Government and was a landed proprietor in the U. P. He was a Member of the Council of State and was the Treasurer of Hindu University. Raja Moti Chand was the Chairman of the Reception Committee at the opening ceremony of the Mulagandha Kuti Vihara.

\* \* \* \*

## THE GENERAL SECRETARY'S VISIT TO JAPAN.

Brahmachari Devapriya Valisinha is planning to go to Japan next May as delegate to the Second General Conference of the Pan-Pacific Young Buddhist Association which will meet in July this year in Tokio. Mr. Valisinha proposes to get the Japanese interested in the work of the Maha-Bodhi Society by means of public speeches at different centres in Japan. Such propaganda has become necessary in the interest of the Maha-Bodhi Society, and although this will be a secondary object of the General Secretary's visit to Japan there is no doubt that co-operation with Japan Buddhists will prove of the very greatest importance to the Maha-Bodhi Society. Readers of this Journal are already aware of the endeavours being made by the Dhammapala Memorial Committee to establish an International Buddhist University at Sarnath. A work of this kind also requires much propaganda abroad. The proposed visit of Brahmachari Devapriya is, therefore, entirely in keeping with the present needs of the Maha-Bodhi Mission. As delegate the Brahmachari will have to face a grave responsibility. He will have to explain to the Conference the many and serious problems connected with the Buddhist Mission in India. Readers may send to him suggestions as to how he can best fulfil the responsibility reposed in him as the sole delegate from India, representing the Buddhist interest of this vast country.

We are now placed in a situation in which large funds are necessary for worthily carrying out our projects which we have already intimated to our readers through these pages. The chief of them is to establish the University at Sarnath and we take this opportunity of freshly reminding our readers that we require their all-round support of our scheme as friends of Culture and of Buddhism.

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## REVD. T. ARYAVANSA THERA.

We are glad to announce that this learned Thera, well-known in Ceylon for his scholarship and active religious work, has been appointed *acarya* of the International Buddhist Institute at Sarnath. Under his able management we hope the Institute will grow in usefulness and popularity.

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## EARTHQUAKE RELIEF FUND

RECEIPTS :—B. F. from the account published in March issue Rs. 542-14; T. G. A. de Silva, Rs. 5; Mrs. D. C. Weerawardhana, Rs. 10; Sri Sucharita Wardhana Samity, Rs. 2-8; B. Don Ellias, Rs. 3; Kuruneru Brothers, Rs. 5; Mg Kyaw Nyun, Re. 1; Mg Ba Saing, Rs. 3; Mg Taik, Rs. 10; Collected by Sridhar Koul, Rs. 39; H. B. Ratnayaka, Rs. 2; D. D. Vijitunge, Rs. 2; F. T. D. Silva, Rs. 2; Punchi Banda, Rs. 2; Kiriduraya Veda Rs. 1-4; P. B. Kumbalgama Re. 1; small collection As. 12; collected by Rev. R. Gunaratna Rs. 5; M. L. de Cornelis Appuhamy, Rs. 2; Abraham Epa, Re. -1; Ma Htwai Yin, Rs. 5; Mr. Joseph Alles, Rs. 10; A. H. Dissanayaka, Re. 1; Collected by Sridhar Koul, Rs. 10; W. M. K. Banda, Re 1; P. S. Dissanayaka, Rs. 7-12; R. Seveviratne and others, Rs. 5; W. A. Gunatilaka, Rs. 2; Rev. K. S. Jinaratna Rs. 1-8; L. A. H. Gunawardhana, Rs. 5; Maradana Sucharitha Wardhana Sahodara Samithiya, Rs. 2-8; Mr. Peter Manamperi Korala, Re. 1; Mr. A. G. Peter De Silva, Re. 1; Mr. D. K. Warawita, Re. 1; Mr. K. M. G. de Dias, Re. 1; Mr. B. M. Mendis, Re. 1; S. Wickramasinghe, As. 8; Mr. K. A. Peiris, As. 8; Mr. G. T. De Silva, As. 8; Teoh Khay Cheang and families, Rs. 10; Cheah Ho Hup's families, Rs. 10; Toh Hooi Guan, Rs. 3-8; Yeoh Siew Yam, Rs. 6; Teoh Gual Tin, Rs. 5; Teoh Gim Tee, Re. 1; Ong Eng. Khoon, \$1; Teoh Ah Kow, \$0-50; Ong Huck Keat, \$1; Kung Sin Oo, \$1; Goh Eng Chow, \$1; Koh Sin Hock, \$1; Yeap Teow Chong, Ow Thuan Ghee, \$1; Tay Chong Beng, \$1; Tan Gin Chong, \$; Khoo Theam Thye, \$1; Toh Hooi Choon, \$1; Teoh Teong Chee, \$0-20; Madam Koh Geok Nee's families, \$5-50; Saw Soon Ghee, \$1; Yeoh Swee Khim, \$1; Yeoh Swee Liew, \$0-20; Ooi Phaik Hooi, \$-20; Ooi Phaik Kee, \$0-20; Madam Lim Huat Neoh's families, \$1-70; Andris Hamy, \$1-25; T. A. Handrick Appahamy, \$1; K. G. Jokoris Hamy, \$0-50; H. A. Sadis, \$0-65; T. A. Karunatilaka, \$0-65; G. W. Charles, \$0-50; M. B. Sumathepala, \$0-50; B. M. Naide Hamy, \$0-50; D. W. Nonis, \$0-50; M. B. Petis, Hamy, \$0-20; B. G. A. Carolis Hamy, \$0-50; M. B. Jinadasa, \$0-10; T. A. Mall Hamy, \$0-30; L. B. W. Nadoris Hamy, \$0-20; K. N. B. Saripala, \$0-25; K. A. M. Juwanis, \$0-26; Total \$7-85; O. Grand Total Rs. 778-10.

EXPENDITURE :—B. F. from the account published in March issue, Rs. 459-4-6; Mr. Rajendra Prasad, Central Relief Committee Rs. 200; Total Rs. 659-4-6; Balance Rs. 119-5-6.

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MAHA BODHI.



VICEROY'S VISIT TO MULAGANDHAKUTI VIHARA.

*Left to right (front row):*—Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, H. E. the Earl of Willingdon, H. E. Lady Willingdon, H. H. The Maharaja of Benares, Rai Bahadur Daya Ram Sahni, *Back Row:*—Mr. K. Nosu, Revd. U. Surya, Revd. K. Sirinivasa, Mr. S. Kawai and Brahmachari Govinda.



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय  
हिताय सुखाय देवमनुस्मानं । देसेय भिक्षवे भग्नं आदि कल्याणं मज्जे कल्याणं  
परियोसान कल्याणं सार्धं सव्यञ्जनं केवलपरिपुषं परिसुहं ब्रह्मचरियं पक्कासिधं ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1934

[ Nos. 5, 6

## WESAK

By J. F. McKECHNIE.

Once more the revolving year brings round the happy season of Wesak-tide. Happy is the Wesak-time, when every true Buddhist heart rejoices in the day that commemorates the birth, enlightenment, and *Parinibbana* of the light-bringer of Asia and of the world. And happy was that first Wesak-tide when Queen Maya brought to this world of men the infant that was to be its Guide to the way of Deliverance. Happy too was that Wesak night when that infant, grown to man's estate, sought out and won for men in that last fight with the Prince of this world, the threefold knowledge that made him, and all who follow him where he leads, con-



querors of the world. Happy also that Wesak-time, that Wesak day, when, having run his course, having finished his work of setting in motion that Wheel of the Good Law which neither god nor demon, neither Brahma nor Mara, can ever make to cease rolling, the Master of Compassion took his leave of the world he had come to help, and had so surely helped.

Even while night hangs over the earth, the world is yet not all deprived of light. That men may not wholly walk in darkness and stumble and fall, the moon in the sky with the blue pour of beams illumines the world, and with her as her helps, shine down the lesser lights of planet and star, many a one. And so in the spiritual sky of mankind, many a lesser light has shone and brought men some ray of illumination upon their way, through all the long milleniums of man's history. But when the dawn comes, and the great glowing sun rises in all his majesty over the rim of the world, then do moon and star fade and fail in those bright beams shed by the Lord of Light. Day has come. Of moon or star there is no more need.

Even so, when on this Wesak time twenty-five hundred years ago, there rose upon the world the great Sun of the spiritual world, the Perfect Buddha, no more need or heed was there for any lesser light to illumine men's ways for those who had seen that Light and what it showed them. And what is it that it shows? It shows a Road. What road does it show? There are so many roads! It shows the road to that one thing which every man is seeking, whatever be the name by which he names it. It shows the Road to Happiness.

Happiness! What a simple thing! But how hard to get! Yet here is the Road to it, pointed out by One who came to show it on that first happy Wesak-tide twenty-five hundred years ago,—happy, because the beginning of happiness for all the millions and millions who since that day have followed that Road. For it is a happy Road. And

we do not have to wait till we reach the end of it, to get the happiness it offers ; though, indeed, when at long last, that end is attained, then comes the happiness supreme of all happinesses, the happiness of *Nibbana*. But even while as yet we have not attained to that end, even here as we travel now that Road, some happiness comes with each new step we take along its course, a foretaste of the ultimate happiness that waits us at its end. Even now to him who treads the Buddha's way, there is the happiness of knowing that his life is not a source of ill but of good to the world about him. He is happy among his fellows since he wrongs them not. He is beloved by them, and so he goes among them free from fear. He lies down to peaceful sleep at night, and rises in the morning refreshed, well pleased to face another day in a world to which he knows he does no harm.

And should misfortune come upon him, loss of health or wealth or wife or child or friends, he knows how to meet these losses with calm and smiling fortitude. He raises no loud complaints against any Powers in heaven or earth, vexing himself and his neighbour with vain accusations against Them for his evil hap. Nay, much better wisdom is his. For has not his Teacher told him that it is the nature of all things, dear to him, and not so dear to him,—that it is the nature of all alike to pass away? And heeding that Teaching, has he not schooled himself to hold but lightly, to hold with not too tight a grasp, these passing things, looking to That Which Does Not Pass?

So is the happiness of Wesak-day but a little more to add to the happiness of all the days of him who treads the Road of the Guide who was born on that Happy Day. As good fortune does not too much lift up those who travel that Road, so ill fortune does not too much cast them down. Each mindful traveller thereon knows that whatever be the ill that befalls him, it is his own Doing, his own *Kamma*, not the Doing of any one else whatsoever. And knowing this, with serene and steadfast heart, he tries to see to it that



henceforth his Doing, his *Kamma* from this hour onward, shall be of the sort that will bring forth better fruit. Thus onward through good and ill, through fortune favouring or frowning, the traveller on the Dhamma-Road pursues his journey, ever happy in his mind, whatever may befall him of outward sort. For he knows that every step he takes upon that Road is a sure and certain advance towards the crowning happiness that lies at its end, where waits for him Deliverance, final and complete, from all ill for evermore, the ever-blest *Nibbana*!

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### THOU SHALT NOT KILL

By H. E. PROFESSOR NICHOLAS ROERICH

Before me lies an imposing volume "The First World War". The publishers of it no doubt desired to show all negative moments of the war and its consequences. Such books are excellent indicators amidst the search and appeals for peace. If we witnessed all these horrors in the age of civilization and great discoveries, it means world culture is greatly shaken.

Besides its text that book horrifies the reader with its pictorial reproductions. Let us not enumerate all such disgrace of humanity. It is sufficient to look into the eyes of a starving child-skeleton, in order to feel into what abyss savagery and bestiality lead. The shameful destructions of majestic creations of human genius also appeal to the hearts which are not yet fossilized.

The meaning of this white book on a table, is similar to our white Banner of Peace, which was discussed at the Washington Convention. The more such books, the more signs of reminder,—the more the human heart will shudder and ponder about the immediate measures for the protection of dignity, for the safe-guarding of the noble seal of the age.

For what can be more dishonourable for the seal of the age than the destruction of culture in its deep significance?

We must be thankful to all those, who by one sign or another try to decrease the field of killing and destruction. It is true, we are horrified looking at some of the pages of the book of "the great war," but we exclaim at the same time: "Let the school teacher, when showing such books to the students, say: "This shall not be repeated." So much terror has entered life, destroying the moral and material foundations, that indicators should undeferrably appear on perilous spots, from which humanity must be saved!—if it is to remain that mankind, to whom the commandments of good were ordained.

But in order that the teacher should have the right not to conceal from the children the past horrors, he must cover every page of horrors with ten volumes of true heroic deeds of humanity. He must know how to speak beautifully about those who are giving the blood of their hearts to defend the best constructive and educational foundations. Therefore, every publisher who shows the horrors, takes upon himself the duty to issue books depicting the best images of heroes and leaders of mankind.

In the days of the world crises the wise commandments should be especially remembered. Amongst them the most outstanding and imperative is—Thou shalt not kill! During the milleniums of bygone ages the spiritual leaders of mankind on all continents repeatedly and patiently reminded of the most imperative basis of life. Precisely this commandment has in view the safe-guarding of life—that greatest gift for self-perfectioning. Again and again this planetary command was sent out, but again the blacksmith of the whole world untiringly forged swords and spears, for slaughter and murders.

Endless volumes were written against the killing of the body. From all sides it has been shown to what an extent this cruel action does not correspond to human dignity. If one



could collect all the sayings which accumulated around this conception, then one would behold an amazing wreath, and on every leaf of it would twinkle the tears of humanity of all ages and all nations.

But amidst the confusion of life it has become non-befitting and even shameful to speak about this commandment. And he who dares will be regarded as an impotent pacifist of the most perverted kind. He who speaks of this commandment will be considered if not insane then at least a suspicious character, who upsets the social structure of contemporary conventionalities. Indeed, if in antiquity murders were counted by thousands, then in our "enlightened, civilized" era the number of killed exceeds many millions. If in the stone age hunters with primitive bows and spears killed some animals, then now in the slaughter houses of Chicago alone within the shortest time some fifty thousand of animals are taken life off. Such is progress!

And if with all scientific data at hand you will try to advocate the advantage of the nutritive value of vegetarian diet, you will again be suspected of some intentions directed against society. Civilized humanity, often reiterating the the word culture, still regards blood as something highly nutritive; and there still exist ignorant physicians who prescribe raw blood meat. Lamentable dicta, whatever you may say about blood meat, about the cruel pastime of hunting or about the so-much-liked-by-the-mob executions,—all this will be permitted as a befitting conversation in the parlour rooms of the highest society. Tasting a sugar-coated biscuit and dipping their lips in the famous cup of tea, you can smilingly relate how during a certain execution not only was all available space filled with excited onlookers, but even from all windows and roofs of adjoining houses people were staring at such a "rare" sight. If you narrate it without much criticism, the society will enrich such themes by many piquant details.

Thus together with the amount of ordainments against

killing, there also grows the number of murders of both animals and of human beings. Many wiseacres will state: "such is the law of life". And if you will contradict, quoting authoritative commandments, then your interlocutor will reply: "you are yet too young", as if, according to his opinion, old age is the symbol for bloodthirstiness and cruelty.

Cruel are the deeds of this world. On the one side people try to discover all sorts of remedies to prolong life, and on the other, with still greater speed they invent deadly guns, poisonous gases, which, besides human life, poison the whole planet and inflict a much greater harm than the civilized modern consciousness wishes to admit. All this refers to the body. But let us not forget that besides the body we should keep in mind the human spirit, consciousness, thought, ideas, which govern the world. Of this a multitude of philosophers of all ages wrote and spoke, and in confirmation of this truth they went into the fire and on the scaffold.

But now the enmity of the world has reached such a state, that to speak of the perversion of violation of the spirit is considered merely bigotry of bad manners. And indeed, where can people now hear about vital ethics, about the purification of consciousness and the discipline of thought? In the churches little is said about it and we all remember how guns were carried for blessing precisely into churches. In schools there is no chair for ethics, and yet this subject in all its historical vividness could be one of the most inspiring. The ethics of the spirit, the teachings of the heart had behind them a most beautiful literature in all epochs. But it is not the custom to read such fundamental chronicles. It is not in our habit to search in the characteristic old expressions something needed even to-day. For us, who are addicted to aimless speeding, to bodily contests, can there be any time to inspire ourselves with the beauty of ancient conceptions and images?

Having transplanted our consciousness into bazaars, into



stock exchanges, stadiums, and every possible kind of races and super-races, we simply lose the understanding wherein lies that self-perfectioning, for which we are here on this earth. One may run faster than the neighbour. One may fly faster than birds, but one may also swallow up one's neighbour more blood-thirstily than a tiger. Embitterment has generated that unheard-of negation which destroys the meaning of human achievement. We had opportunity to quote once the most significant statement of a British engineer-inventor who said that humanity is not ready to accept great discoveries. And H. G. Wells, not because of the triumph of Culture, recently suggested to build a new Noah's Ark.

Verily in home life, in the schools, in social activities many lessons of cruelty are taught, whereas, how meagrely and tiresomely is repeated the withered command: Thou shalt not kill! And in the physical body people have ceased to understand what it means not to kill, what higher meaning this austere commandment has in its brevity.

And when matters reach the killing of the spirit, the murdering of consciousness and heart, then our contemporary dictionary comes into complete disorder and turns out to be altogether useless. But the threatening crisis of the world, we repeat, is not on the bazaar, but in our hearts. Until people understand the meaning of pre-ordained self-perfectioning, they shall not be in a position to value the whole practicability of the command, not to kill, not only the body, but pre-eminently the spirit.

Some dark instigators shout: "to hell with culture", "to hell with heroes, leaders and teachers". But precisely through these firmly instilled conceptions can construction and betterment enter life.

Embitterment, after all, leads to poverty, to perpetual dissatisfaction, in which even wealth appears as poverty. Cruelty makes of the heart that stone, which we try to throw at our neighbour, instead of illumining the near ones with

the light of co-operation. In the conception of co-operation no thought of killing will enter, because for co-operation is needed life, and not death. In the difficult days I want to greet the friends upon that blissful co-operation, which will bring us to mutual understanding of the high meaning of self-perfectioning.

Always, when we shall pronounce the great commandment: "thou shalt not kill", let us understand it not only in its physical but mainly in its spiritual sense. This last meaning will direct our attention to the heart and will help us to understand the great commandment not only in the narrow earthly way, but in the whole magnificance of all higher worlds.

Co-operation, cognizance, strengthening of the spirit will again give to the world those heroes for whom the heart of mankind long.

Himalayas,  
1934.

### SOME MAHAYANIST THEORIES IN TIBET

BY ALEXANDRA DAVID-NEEL AND THE LAMA YONGDEN.

The theories discussed below are some of those which I have heard taught and expounded in centres little known—one might say unknown—in a still mysterious land: Tibet.

*Mahâyâna*, the "Great Vehicle" (in Tibetan, *Thegpa chenpo*) is an appellation that covers an infinity of doctrines. The first thing necessary to understand, when one wishes to study *Mahâyâna*, is that one does not find oneself confronted by a unique doctrine, but facing a multitude of philosophical schools differing considerably from one another, or even professing theories that are completely contradictory.

In my opinion, *Mahâyâna* contains the highest Buddhist philosophy. Certain of its schools seem to have reached the



logical conclusion of ideas which are only sketched in the *sûtras* of the *Theravadins*. On the other hand, however, we find denominated as *Mahâyâna* the coarsest degeneration of Buddhism. In fact, under the label of *Mahâyâna* we find, even, catalogued as Buddhist, doctrines that have absolutely nothing Buddhist about them, such as that of the salvation through the grace of *Amitabha*, even as Christians preach salvation by the grace and the vicarious atonement of Jesus Christ.

The term *Mahâyâna* has sometimes been represented as meaning "great vehicle" in the sense of a conveyance of large dimensions, capable of receiving a large number of travellers, and of transporting them all together towards a happy land. This grotesque conception has, to certain people, seemed marvellous. Above all, it seemed to them to realize an ideal of the most efficacious charity ; therefore they began to look down on the *Theravada* depicting it as a small carriage that could only carry a few passengers. Such definitions are not found in Tibet.

In Tibet, *Mahâyâna* is considered as the Great Vehicle, great being understood in the sense of "superior", "higher". Instead of receiving everyone without distinction, the *Mahâyâna*, as Tibetan philosophers understand it, is the vehicle which only a spiritual *elite* can reach. One must not see in this an egoistic ostracism. No one bars the door of the superior vehicle, but the traveller must be capable of opening it himself, and one must understand that it is his intelligence and energy which permit him to obtain access. However, it must be remembered that the concept of a superior path likewise exists among the *Theravadins*. They also establish a distinction between that which they call *lokya*, "of the world, and *lokuttara*, "beyond the world". Thus they distinguish correct views "of the world", *lokya sammâditthi* from correct views "beyond the world", *lokuttara sammâditthi*, and the same for each branch of the

Eightfold Path. Accordingly, all physical and mental activities function on two planes, the *lokya* and the *loṇuttara*.

In *Mahāyānist* teaching, great importance is attributed to the *pāramitās*, generally translated as signifying "excellent virtues". Tibetans reckon six of them, namely; giving, morality, patience, assiduity-endeavour, meditation, knowledge-intelligence. But, impressed with the idea of *loṇuttara* in a greater degree even than the *Theravadins*, they have translated differently the Sanskrit term. With them, *pāramitā* is not "excellent" but *pharol tu phyinpa*, that is to say "that has gone beyond."

Whether, grammatically speaking, they are right or wrong is of little importance; what interests us is this clear affirmation of a spiritual path. It has nothing to do with the doctrines and codes. They are based on conceptions connected with the world, which are born of the world, and therefore, can only lead to continued "turning in the round of existence".

This round, this *samsāra*, is considered by Tibetan philosophers as a pure illusion, a dream that the mind itself creates. And they believe that it can be escaped from by passing "beyond"—"upon the other shore" as the *Theravadins* say.

But this "beyond" is not a place, this "other shore" is nowhere but in our mind. It behoves us to pass beyond those narrow, prejudicial, erroneous conceptions which we have of charity, morality, patience, effort, meditation, and the whole mass of our limited learning which we consider knowledge with a capital K.

All those who are acquainted with Buddhist doctrines know that at their base is found the negation of an existing ego, an uncompounded and permanent entity, either in the person or in anything whatsoever that we can imagine. In spite of the difference in philosophical theories, all Buddhist sects agree perfectly upon this point. "*Sabbe dhamma anatta*", all things are devoid of an ego say the Pāli texts



and Tibetans desiring undoubtedly to fortify this statement repeat it twice to avoid any quibbling: "There is no *ego* in the individual. There is no *ego* in anything".

Let us listen to a Tibetan philosopher describing the person, or individual, even as it has been described to me.

A "person" said the learned Tibetan, resembles an assembly, a council composed of several members. Sometimes one of them rises from his seat, pronounces a discourse, expresses a wish, advocates one or other form of action, and then sits down, leaving his colleagues to decide upon the motion he has proposed. Sometimes two or three members of the Council rise together, hold forth in unison, mutually defending their propositions, supporting them by various arguments drawn from their different experiences. But it also happens that several members of the Council rise simultaneously to be heard and violently contradict one another, obstinately resisting, quarrelling and fighting. The Council is sometimes very turbulent.

Certain members of this assembly are, at times, forcibly expelled by their colleagues, others voluntarily withdraw, while new-comers penetrate the Council Chamber, either by forcing the door, or slipping through at a moment when they have been left open. One also observes some councillors growing anæmic or declining, weakening, becoming inaudible, while others increase in vigour and, no longer timid as they once were, present their motions vociferously, making their colleagues tremble.

The members of the Council are instincts, tendencies, desires, ideas, concepts, beliefs. They come out of a distant past, descendants and heirs of causes whose line is hidden in the eternity of time. Physical and mental affinities have grouped them momentarily, but the group is not indissoluble. On the contrary, every moment alters its composition.

Thus are explained the contradictory impulses which we feel, our changes of opinion or of conduct. All this is nothing but the manifestation of different members of the Council.

Learned Tibetans adhere to the peculiar *mahāyānist* doctrine which is expounded in the *Prajña Pāramitā*, the great philosophical work ascribed to Nāgārjuna. Now, in the *Prajña Pāramitā* it is written: "Like images seen in a dream, so should we consider all things".

The world which appears to us, the Tibetan masters say, is within us, not without us. It is made up of subjective images that we ourselves create. All that we see, all that we feel, resemble that which we see or feel in a dream state. In our dreams we suffer, we rejoice, we live in opulence or we are clothed in rags, we meet all sorts of people, we perform all kinds of actions and when we awake, all this phantasmagoria disappears: we are men or women who have spent the night in bed. Well, say the Tibetan philosophers, when we awake in our bed, another phase of the dream begins, but it is always a dream.

If you try to embarrass the philosopher who asserts this by saying that the proof of the reality of what you see lies in the fact that other people see the same thing, he will be able to answer you: "How", he will ask, "can you prove that these other people exist? You, yourself are the only witness, these "people" are perhaps nothing else than subjective images projected by your own thoughts. They affirm that they see what you see, because you speak through their lips, they resemble the "people" whom you converse with in your dreams.

One finds analogous theories in India and China. A celebrated Chinese philosopher named Chuang-tse said: "Last night I dreamed that I was a butterfly, and now I ask myself: Am I a man who has dreamed he was a butterfly; or am I a butterfly who, at this moment, is dreaming that he is a man?"

One will be tempted to invoke memory as a testimony and say: "I am certain that I am not a butterfly, for I remember perfectly that, yesterday, I was a man and performed actions that are proper to man alone, and I



remember that last year and during many other years the same thing happened.

To this reasoning some learned Tibetans will answer: "Tell me, please, *when* you *know* that you have performed these actions in the past?" The question seems strange indeed, but after having reflected, one must admit that it is at the present moment that one "knows" this. Then, after certain explanations, the Tibetan will conclude that since it is *at the present moment* that one knows this, he will affirm that he had performed these actions, is conscious of having done them, it is possible that it is a question of ideas that have only now been born in his mind. He has the idea that he did this or that, but only the *idea* exists.

Perhaps this may make the interlocutor angry and he will reply to this tiresome reasoning: "As a proof that I was a tailor here is a coat that I sewed, to prove that I was an architect, here is a plan, and a house that was built upon this plan. To prove that I was married, here is my son who is twenty years old". But the imperturbable Tibetan will smilingly reply: "But, my friend, in your dreams you have already been a tailor, an architect, the father of a family and all kinds of other characters and you have seen the fruits of their activity; all that you say applies to subjective images projected by your mind which is full of ideas. You, yourself are only an idea present in my mind. I have no infallible proof that you exist. I can only know that I have an idea of this, the impression that it is so. This idea, this impression comes from a cause, but it is not absolutely certain that this cause is really the existence of this man, who argues with me, as I imagine to be."

Buddhist teaching includes theories relating to re-birth and rejects the belief in re-incarnation. How could it, after having denied the existence of an uncompounded and permanent ego, admit re-incarnation? One would ask: re-incarnation of what? But the force of habit, and attachment to the powerful illusion of personality, conceived as an

uncompounded entity, has made the majority of Buddhists hold to the ancient Hindu belief in the reincarnation of the "jivā" or spirit which: "Just as a man casts off worn-out clothes and puts on others which are new, casts off worn-out bodies and enters others which are new" [Bhagavad Gita ii, 22]. However, if we consult more enlightened adepts in Buddhism, we shall hear of theories regarding re-birth that exclude re-incarnation.

I shall limit myself to my subject: Tibetan ideas. We have already seen that learned Tibetans consider a person to be an aggregate of various elements and not made up only of two parts: soul or spirit and body. They hold that all these elements persist. Not one of them dies nor is otherwise destroyed; each transforms itself and continues to live in the guise of its successive transformations. Tibetan masters adhere to the original doctrine of five *skandhas* but each of these five they see as subdivided in many ways. According to their theory, we never meet with an indivisible unit, a simple atom of homogeneous substance. Everything is compounded, is an aggregation, and no sooner has one seized and separated the elements of those aggregations than each of them appears as a complex capable of being in its turn divided into several elements.

Thus, consciousness is viewed as including five divisions, each one representing the particular consciousness corresponding to one of the five senses. A sixth consciousness corresponds to intellect, to ideas and, as a subdivision of this latter, is reckoned as a consciousness of the illusory "self", that which "I", voyage in the *bardo* during the time that elapses between the death (in the ordinary sense of the word) of a person and his re-birth. During this period the consciousness of the eye, the consciousness of the ear, etc. are re-born separately.

It is impossible for me to undertake here explanations which would need more space than I have at my disposal. I shall only point out that one finds traces in the *Upanishads*



of this belief in the dispersion of the elements composing a person, some going into herbs, some into water, some into the ether, etc.,<sup>(1)</sup> the final question put by *Artabhāya* being: "When all these constituent parts of the man are separated, where does *man himself* go?" [*Bṛihad Aranyakopaniṣad*]

"Man himself", the *puruṣa* of the *Upanishads*, may be assimilated to this "I" consciousness which Tibetans send travelling in the *bardo*. How will it be reborn?—One is almost obliged to say re-incarnated, for with the *bardo* theory, we are already far from the doctrines clearly denying re-incarnation.

Let us consult Tsong Khapa, the founder of the sect of the *Gelugpas*, (family called Yellow Hats sect) an important authority in Tibet, for he is the spiritual ancestor of the present state clergy. In the *Lamrim* (his principal work) he writes: "The fact of re-birth is brought about by the physical and mental actions that the deceased has accomplished during his lives. These are the principal causes (*Egyu*). The most important of the secondary causes (*Ekyen*) is the parents who, through their union, supply the material body that makes re-birth possible".

The "I" consciousness—which is to be re-born—is made of notions derived from the eye consciousness, ear consciousness, and the consciousness of the ideas. To be conscious of one's self, the Tibetans say, is to remember impressions that were produced by sensations or perceptions. Conception, according to Tsong Khapa is brought about by the desire of this consciousness (in Tibetan *nam par Shepa*) to gain taste sensations produced by the senses, this being impossible since this consciousness is no longer united to a physical body. Driven by his passion for life, lived in union with a body, the *nam shes*<sup>(2)</sup> seeks a "place of birth" (a womb). When causes proceeding from past lives, are to bring about

<sup>1</sup> One must not take the terms "herbs" etc. literally.

<sup>2</sup> Current abbreviation of *Enampar shespa*.

birth as a male, the *nam shes* feels attraction for a woman, its desire influences her and leads her to seek sexual union. The *nam shes* takes advantage of this to reincarnate at the moment of conception. If a feminine birth is to take place, the *nam shes* feels attraction for a man and the latter is incited to seek union with a woman.

We should note that, according to this theory, the movements of the *nam shes* are not arbitrary. It acts according to the impulses produced by the elements of which it is made. As I have already pointed out, in this philosophical system, no "simple bodies" exist made of "indivisible atoms", if I may use these expressions by way of analogy. The *nam shes* is a complex, subjected to the law of affinity, it is swayed by attractions and repulsions that are determined by the nature of the elements composing it.

From this point of view, the undeniable fact of heredity, explained with difficulty, sometime even denied by some followers of the *Theravada*, is no longer in opposition to the popular doctrine of *karma*. I say popular for Tibetan philosophers expound other doctrines regarding *karma* or as is said in Tibetan: *las rgyu hbras*, "the fruit caused by action". The new being will resemble his parents for it is precisely under the influence of physical and mental tendencies corresponding to those of his parents that he has been driven to seek rebirth as their child. There is already a pre-natal resemblance, but resemblance does not mean complete identification. If certain elements existing in the "group" called the "I consciousness" correspond to those that exist in the "groups" forming the "persons" of the father and mother chosen by it, or at least are in sympathy with them, the *nam shes*, nevertheless, contains other elements also. These may differ considerably from the elements that constitute the "persons" of its chosen parents; they may even be absolutely antagonistic to them. At the moment of "choosing" perhaps these elements, of an opposite nature, were not so active—in the *nam shes*—as those that determined the "choice" or,



according to certain opinions it may have happened that they sought complementary elements, or even, have yielded to the attraction of contrast. They can later manifest themselves as extraordinary divergences of temperament, such differences as are sometimes observed between parents and children. This term "later" may apply to a distant epoch.

According to the same doctrine, we carry, latent within us, the germs of many possibilities that remain unmanifested, but although for a time inactive, their influence is nevertheless felt by the *nam shes* in quest of parents to provide it with a body. A *nam shes* attracted by tendencies of courage, daring, existing in the person who will become his father, may in his new incarnation be governed by contradictory influences that put to sleep the similar tendencies that existed in itself : but these dispositions, though dormant, may remain alive and attract a *nam shes* animated by analogous inclinations. If nothing impedes the manifestation of these inclinations, we shall, then, have a grandson resembling his grandfather and, perhaps, not at all his father.

It is interesting to examine these theories, but we must beware of thinking that they constitute the last word on the matter, among philosophers in Tibet. The final teaching sweeps away any idea of the duration of life from birth to death. This we find, however, expressed also in the *Visuddhi Magga*, a book much esteemed by the *Theravadins*, in the words: "The existence of a being does not exceed the duration of a single thought. As soon as this thought comes to an end, the being also finishes".

This applies to the change that has occurred in the "group" that constitutes the being, who, at the end of the thought, is no longer the same being that existed before the thought arose, nor the same that existed during the actual time the thought was being thought. It seems that here it is not a question of "members of a council" voicing their opinion, then becoming silent again, though remaining present, as in the allegory previously quoted. The author of the

*Visuddhi Magga* appears to believe in the definitive exit of an element of the "group".

Certain contemplative Tibetans conceive this "group", see it, they say, as a kind of vortex. The elements composing it are continually escaping, drawn away by other attractions, while also other elements are continually incorporated in it, tearing themselves away from other vortexes. This conception I heard explained by means of an illustration.

Suppose, said the *Lama*, that from countless blazing fires, sparks and red hot cinders leap up, some of them fall into neighbouring fires while others, more violently projected, cross the space and land in far distant blazes. The exchange of sparks is perpetual, no single fire exists that can pretend to burn with its own fire. No "self" exists that is not made up of "others". The dissolution followed by re-birth of the elements forming the "group" called "person" takes place, not only after that which the ignorant call "death", but is occurring every instant. "Birth" in its sense of a first beginning, and "death" in its sense of a final ending, do not exist. That is what Nāgārjuna expressed when he declared: "No birth, no death; no coming, no going".

I understood that it was a question of a perpetual dance of atoms which nothing creates, nothing destroys and which, sometimes here, sometimes there, continually change their form and their partners, but I ventured a question: "Sparks presuppose fuel that has fed the fire, what is this fuel?"

The reply was: "The Buddha placed ignorance at the beginning of the chain of the twelve interdependant causes that produces the beings of our world. Nāgārjuna resumed these twelve in three causes, namely: ignorance, desire and act. Desire leads us to act to satisfy ourselves, to get hold of the desired object or to repulse that which we deem undesirable. The act produces a pleasant or a painful sensation and the sensation awakens the desire to act in order to re-experience this pleasant sensation or avoid the return of the painful sensation. And so the round of desire and action goes on dominated



by ignorance which creates false conceptions regarding objects of desire and motives of action. The "fuel" could be imagined as a first cause. This is one of the subjects that the Buddha wisely set aside and against which he warned his disciples when saying: "Do not ask if the *samsāra* is eternal or if it has a beginning and will have an end." All theories regarding a first cause or an ultimate end that we can elaborate, are, perforce, based on our limited perceptions and, consequently, cannot but be erroneous. Moreover, if the "round" with its "fires" are "images seen in dream" as the *Prājñā Pāramitā* asserts, what reason could we have to hunt for the origin and nature of a fuel that only exists in our imagination?—In truth the *samsāra* is *within* us and not *outside* of us.

The most imperative advice that the *Prājñā Pāramitā* gives us is: "Do not imagine anything." What counts is the awakening, the liberation from the dream, then all vain questions and discussions cease. With this statement we return to the fundamental theme of Tibetan *Mahāyānist* philosophy.

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## BUDDHISM AND SPIRITUAL FREEDOM

By ALAN W. WATTS.

He perceives how internal phenomena arise ; perceives how internal phenomena pass away ; perceives the arising and the passing away of internal phenomena. 'Internal phenomena only are there': this clear knowledge is present to him just because he possesses understanding, possesses insight, and he lives independent, unattached to anything in the world. Thus, Brothers, does the disciple dwell in contemplation of internal phenomena.—*The Buddha*.

Few religions have set out to fulfil the precept of the Delphic oracle—"Know Thyself"—more consistently than

Buddhism. In the system of meditation laid down by the Buddha we find an analysis of the mind so remarkable and so thorough as to rank with or even surpass the modern methods of analytical psychology which are arriving, somewhat haphazardly, at conclusions which were known in the East almost three thousand years ago. In the West psychology is a comparatively new science, and it is not surprising that some of its leading exponents are turning to the Eastern teachings on this subject with considerable interest, so much so that five years ago Jung wrote, "My professional experiences have shown me that in my technique I had been unconsciously led along that secret way which for centuries has been the preoccupation of the best minds of the East."\* Jung is not alone in this movement; there is also Dr. Robert Assagioli of Rome, whose conclusions show the closest parallels to the philosophy of the *Bhagavad-Gita*, and though the position of Freud is in many ways remote from the best Eastern thought, there is much in his technique that is similar to the preliminary steps in self-examination as taught by the Buddha.

The Buddhist path to spiritual freedom may be divided into three stages. Firstly, there is the recognition and objectivization of mental contents; secondly, comes their control; and thirdly, there is complete liberation from them, achieved when the *Arhat* rises to that centre which is above and beyond the *khandhas*, known in Buddhist terminology as the state of *Nibbana*. It must not be thought that these stages are absolutely independent of each other, existing, as it were, in water-tight compartments; to a great extent they overlap and include one another, liberation arising as a result of perfecting all three simultaneously rather than taking them as consecutive steps. The first bears some resemblance to the Freudian method of catharsis or cleansing, involving a

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\* *The Secret of the Golden Flower*. Wilhelm & Jung. Trans. Baynes, London, 1931, p. 83.



thorough examination and analysis of all the contents of the mind—the desires, inhibitions, fears, motives and complexes. When the existence of these contents is recognized, the subject begins to realize that they are in some degree independent of himself. Formerly he was accustomed to identify himself with them; when frightened he would think, "I am afraid", and when his desires were thwarted he would think, "I am disappointed". But by means of regarding these mental contents of fear and disappointment objectively, he begins to see that "I" is not involved in them: *he* is not frightened, *he* is not disappointed, but, "The emotion of fear rises in the mind", or, "There is a sense of disappointment". Now in dissociating himself from the emotions he has made a definite step towards controlling them, for, as Dr. Assagioli has pointed out,\* that which we regard as independent of ourselves we can master, but over that which we believe to be ourselves we have no power. If a man identifies himself with Anger, how shall Anger becalm itself? He might as well try to lift himself up by his own belt!

The next stage is concerned with the control of these objectivized mental contents. Once we are able to dissociate ourselves from them, the task of control becomes comparatively easy, for in so doing we cease to energize them and are free to examine the cause of their arising, to apply our critical faculties to them and methodically to pick them to pieces by careful analysis. An example will serve to illustrate this process. A is angry with B. A, recollecting himself, observes, "There is an impulse of anger against B." Why? "Because B has borrowed a book of mine and has negligently lost it." Why does this produce a reaction of anger? "Because I had not read the book, and wanted to do so." So the anger arose through a thwarted desire to read the book? "Yes, there was in the mind a desire to read the book." You were therefore annoyed because you

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\* *Hibbert Journal*. January, 1934.

identified yourself with this desire ; you allowed yourself to be mastered by a mental content. "Yes, that is recognized. I have identified myself with a process in the mind, have been carried away by it and suffered accordingly." Your sense of humour should now prompt you to laugh at yourself for imagining yourself to be something which you are not ! A useful exercise at this stage is to sit down and relax one's hold on the mind, allowing it to think as it will. No thought must be resisted and no thought must be attached to ; the mental processes must be allowed to work as freely as possible : as is said in the *Book of Tao*, "The thought arises and is not suppressed ; the thought passes but they do not cling to it." In this way one is able to gain a surprising knowledge of the latent contents of the mind, because they are allowed to rise to the surface without being interfered with by the censor (in Freudian terminology) or the act of clinging to or rejecting desirable or undesirable concepts. Throughout this meditation it is essential to dissociate oneself from the thought-stream, and to attempt, as far as possible, to watch it as a perfectly independent and objective process. Allied to this method there are numerous other methods of concentration and mind-control laid down in the Buddhist scriptures, but in all meditations involving a "letting go" of this description, it is of vital importance to remember not to become negative ; a positive, attentive and a sharply aware attitude must be preserved towards all experiences.

Lastly, comes the stage wherein the subject attains complete freedom from the *khandhas* or aggregates of the personality, which the Buddha classed under five headings : concrete form, feeling, perception, tendency, and consciousness. This liberation does not necessarily mean that the five aggregates cease to exist ; rather, it signifies a severance of attachment to them—a state of ceasing to identify oneself with them resulting in the attainment of *Nibbana* or Release. Ordinarily we are accustomed to identify ourselves with our bodies, our feelings, perceptions, tendencies and principally,



with our consciousness (*viññāna*), and this conglomeration is what to the unenlightened constitutes Self. But by this process of objectivization, of regarding the personality as something external, the identification with Self disappears and the state of complete spiritual freedom is attained wherein the personal attitude to life is replaced by what may be called a universal attitude: looking upon the Whole from the viewpoint of the Whole, instead of from that of the part. Or in the words of the *Light of Asia*. "Foregoing self the Universe grows I." The same thought is expressed in the writings of an early Chinese philosopher, Chuang Tzu, who said of this process, "The truly intelligent . . . do not view things as apprehended by themselves, subjectively, but transfer themselves into the position of the things viewed."

But here there is an important point to be remembered. This last stage involves a process which the Westerner must set out upon with considerable care. This process may be called the regarding of mental contents as illusions (*maya*)—a method which is emphasised in the *Pitakas* and especially in the many books on *Yoga* so widely circulated in Europe and America. Those brought up in the traditions of Eastern philosophy as a rule know enough about the nature of their own minds to be able to afford to treat these contents as illusory; but, generally speaking, those educated in the traditions of Western thought have not gone through the preliminary task of recognizing the existence of undesirable mental tendencies. The trend of Western mind-systems has been towards the forcible rejection and refusal to recognize one's latent evils, and this in spite of the insistence of Christianity on the confession of sins. Therefore it is especially important that the Westerner should concentrate on the first of the three stages mentioned above, that he should recognize himself as he is with all his shortcomings, rather than that he should pretend to be something which he is not, in attempting to assume an Eastern attitude of mind for which he is not prepared. If he makes this attempt it will result in a mere imitation

of the Eastern attitude, entirely divorced from the real thing. There is a Chinese saying that when the wrong man uses the right means, the right means work in the wrong way. Commenting on this, Jung writes, "Everything depends on the man and little or nothing on the method. The latter is only the way and direction laid down by a man in order that his action may be the true expression of his nature. If it fails to be this, then the method is nothing more than an affectation, something artificially pieced on, rootless and sapless, serving only the illegitimate goal of self-deception.(1) It is obviously impossible to treat as illusions things of which one is not aware, and this applies particularly to the contents of the mind, which, if not recognized, if repressed and ignored, will ultimately impress themselves upon the consciousness in the most unpleasant of ways—in the form of neuroses and other mental disorders. First they must (for the Westerner) be recognized and controlled, and only then can they be safely forgotten and treated as illusions; he cannot fulfil the most advanced precepts of the Eastern wisdom before he has gone through these preliminary stages. "The veil of *Maya*," to quote Jung again, "cannot be lifted by a mere decision of the reason, but demands the most thorough-going and wearisome preparation consisting in the right payment of all debts to life. For, as long as one is in any way held by the domination of *cupiditas* (*tanhā*), the veil is not lifted, and the heights of a consciousness, empty of content and free of illusion, are not reached, nor can any trick nor any deceit bring it about.(2)

Such, then, in the barest outline, is an aspect of the Buddhist *Dhamma* of self-knowledge, self control and self-surrender as seen from a psychological point of view. Now that Western scientists are, as never before, giving serious attention to the nature of mind and the mental evolution of man, it is of especial importance that the long experience of the East in

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1 *The Secret of the Golden Flower*. p. 79.

2 *Ibid.*, p. 113.



this matter be brought into prominence, and it is hoped that this essay will prompt some one more experienced in the subject than the present author to set forward the Eastern teachings on psychology in the pages of this journal.

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## BUDDHIST SYMBOLISM IN THE DEVELOPMENT OF THE STUPA ARCHITECTURE

BY ANAGARIKA BRAHMACARI GOVINDA.

Wherever Buddhism has flourished it has left its visible traces in the form of monuments which have their origin in the tumuli of pre-historic times. They mark the beginning not only of religious architecture but of architecture in general.

It is a strange fact that architecture which, more than any other kind of art, depends on matter and practical considerations, has its origin in entirely symbolical monuments which did not serve any practical purpose, but the cult of the dead. While the habitations of the living were of the most primitive and impermanent character, the dwellings of the dead were built for eternity. One would think that Man tried to satisfy his material needs first, before bothering about spiritual things. But the history of humanity shows just the contrary. The practical attitude of Man is a later achievement than the emotional or the spiritual. The same tendency can be seen in literature: poetry or metric language is earlier than prose, mythology earlier than realistic description. It seems that the nearer Man was to Nature the more strongly he emphasized his own being and his own creations in order to defend himself against the overpowering forces and influences of the external world. Only after the scientific exploration and domestication of the forces of nature, Man could afford to open himself to nature and to look upon it objectively and dispassionately.

The mystery of death, which at all times was one of the greatest agents of religious ritual and speculation, stimulated

the primitive man to build the first great monuments (*tumuli*). They were massive structures of stone in the forms of hemispheres, cones, pyramids and similar plain stereometrical bodies which contained the remains of heroes, saints, kings or other great personalities.

In India the hemispheric form, as we know it from the first Buddhist *Stupas* or *caityas*, seems to have been the prevalent type of such monuments. That they were erected for great rulers (*caṅkavatti*) in pre-Buddhistic times according to the oldest Aryan traditions—perhaps in connection with the prehistoric nordic Kurgans—is to be seen from *Digha Nikāya* XVI, 5, where the Buddha mentions it in his conversation with Ananda: "at the four cross roads they erect a cairn to the king of kings."

The Buddha proclaims that the same honour should be given to the Awakened Ones and to their true disciples.

"As they treat the remains of the King of kings, so Ananda, should they treat the remains of the Tathâgata. At the four cross roads a cairn should be erected to the Tathâgata. And whosoever shall place garlands or perfumes, or paints, or make salutation there or become in its presence calm in heart that shall long be to them for a profit and a joy.

"The men, Ananda, worthy of a cairn, are four in number. Which are the four?

"A Tathâgata, an Able Awakened One, is worthy of a cairn. One awakened for himself alone (*pacceka-buddha*) is worthy of a cairn. A true hearer of the Tathâgata is worthy of a cairn.

"And on account of what circumstance, Ananda, is a Tathâgata, an Able Awakened One (or a *Pacceka Buddha* etc.), worthy of a cairn?

"At the thought, Ananda, 'This is the cairn of that Able Awakened One' (or 'This is the cairn of that *Pacceka Buddha*' etc.), the hearts of many shall be made calm and happy; and since they had calmed and satisfied their hearts there, they would be reborn after death, when the body has

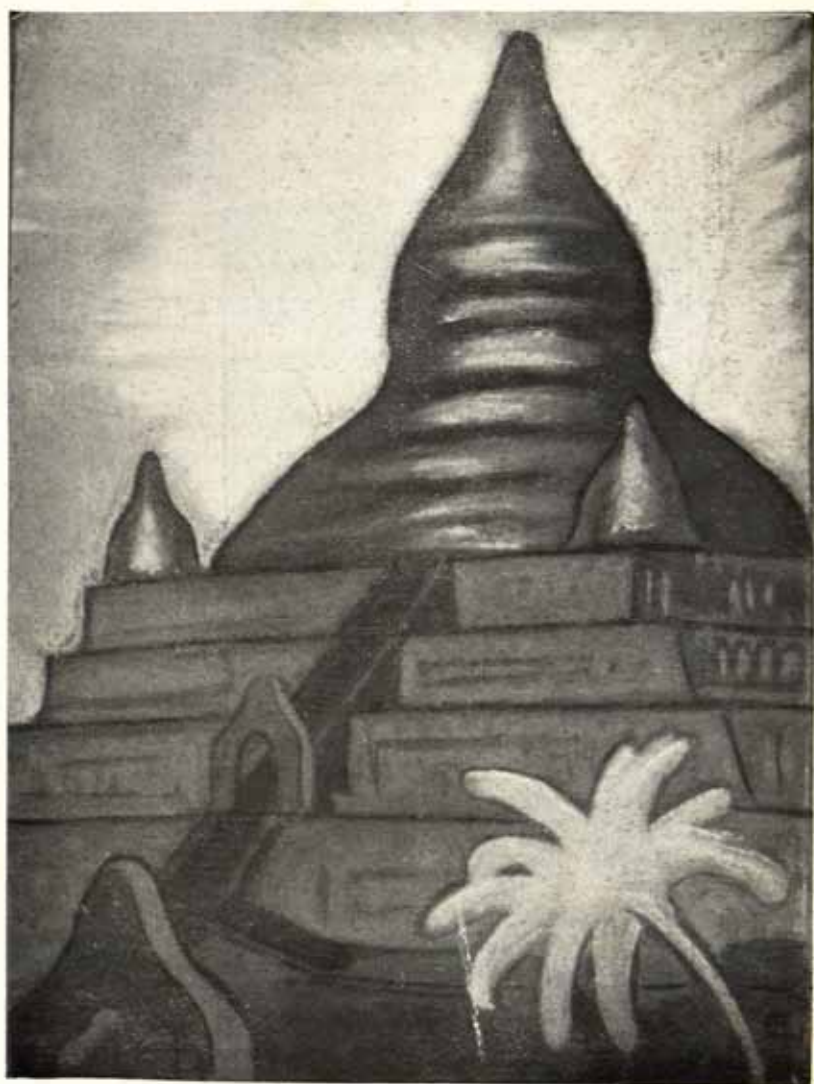


dissolved, in the happy realms of heaven. It is on account of this circumstance, Ananda, that a Tathâgata, an Able Awakened One (or a *Pacceka Buddha*, etc.) is worthy of a cairn." (Transl. by Rhys Davids in Vol. II, "Dialogues of the Buddha.")

In this way the Buddha gives a new meaning to the *Stûpas*. They are no longer intended to be the abodes of souls or spirits or the receptacles of magic substances as in pre-historic times, but memorials which should remind later generations of the great pioneers of humanity and inspire them to follow their example, to direct their minds to good thoughts and good actions, to encourage them in their own struggle for liberation and to make their hearts "calm and happy" in the certainty that there is a highest goal and that there were men who had attained it. Thus the *Caitya* is elevated from the service of the dead to the service of the living. Its meaning is no longer centered in the particular relics, or the particular personality to whom those remains belonged, but in that higher actuality which was realized by the Holy Ones. The Buddha does not say 'a *stûpa* should be erected for *me* or for *my* disciples' but 'for the Awakened Ones and their disciples'.

Thus the *Stûpas* did not become objects of hero-worship but symbols of liberation, of the final victory, of *Nibbâna*, of illumination which again and again manifests itself in Man in order to penetrate the world with light and happiness. In this connection I may mention that some of the old *Stûpas* were covered from the top to the bottom with small triangular recesses for oil lamps, so that the whole monument could be illuminated, and appeared a one huge radiating dome of light : a real 'lighthouse of truth'.

The universality of the principle of enlightenment (*bodhi*) and the boundlessness of the Enlightened One who has surpassed the limits of individuality, who is deep and immeasurable like the ocean :—this universality is expressed in the cosmic symbolism of the *Stûpa*. Its main element, the



STUPA.

From a painting of Brahmachari Govinda.



*MAHA BODHI.*



The late Dr. A. L. Nair whose demise was announced in our April number.

hemisphere, imitates the infinite dome of the all-embracing sky, which includes both, destruction and creation, death and rebirth. The early Buddhists expressed these principles by comparing the cupola of the *Stûpa* to the water bubble and the egg (*anda*) as the symbols of impermanence and latent creative power (as such '*anda*' was also a synonym for the universe in the oldest Indian mythology), while the kiosk or altar-like structure (*harmika*) which rose on the summit of the cupola, symbolized the sanctuary that is enthroned above the world, beyond death and rebirth—just as the Holy One at the same time includes and surpasses the world. Nepalese *Stûpas*, which in many respects have preserved archaic features, decorate the *harmika* with painted human eyes, thus suggesting a human figure in the posture of meditation hidden in the *Stûpa*: the crossed legs in the basis, the body up to the shoulders in the hemisphere, the head in the *harmika*. This also corresponds to the psycho-physiological doctrine of the *cakras* or centres of psychic force, which are located one above the other in the human body and through which consciousness develops in an ascending order: from the experience of material sense-objects through that of the immaterial worlds of pure mental objects, up to the supra-mundane consciousness (*lokuttara-cittam*) of enlightenment which has its basis in the crown *cakra* of the head (*sahasrara cakra*) *harmika*!

Thus the symbolism proceeds in two lines, the *cosmic* and the *psychic*, which find their synthesis in the psycho-cosmic image of Man, in which the physical elements and laws of Nature and their spiritual counterparts, the different world planes (*loka*) and their corresponding stages of consciousness (*lokiya cittâni*) as well as that which transcends them (*lokuttara-cittam*) have their place. That such ideas go back to the earliest periods of Indian history can be seen from very old representations of the Jain world system in the shape of a human figure.

But before going into further details we shall proceed in



our description of the early Buddhist *Stûpa*, as found in places like Sanchi, Barhut, Amarāvati, etc.

The altar-shaped harmika on the summit of the cupola was crowned by one or more honorific umbrellas of stone and served, in accordance with its symbolical importance, as a receptacle of relics, which in pre-Buddhistic times were buried most probably in or under the massive, more or less flattened, stone hemisphere or its (round) terrace-like base if such a one existed. The resemblance of the harmika to a sacrificial altar is perhaps not unintentional, because the Holy One, instead of sacrificing other beings, sacrifices himself to the world. As the Buddha teaches: There is only one sacrifice which is of real value, the sacrifice of our own desires, our own "self". The highest form of such a sacrifice is that of a Fully Awakened One (*sammāsambuddha*) who renounces even *Nibbana* until he has helped his fellow-beings to find the path of liberation.

From the standpoint of the sacrificial altar also the later idea, which compares the harmika with the element fire, gets a new significance. Even the eyes on the harmika of Nepalese *Stûpas* fit into this symbolism, because according to the *Tantras* fire (*agni*) corresponds to the eye (faculty of vision—also in the spiritual sense).

The *Stûpas* were surrounded by great stone fences (*vedikā*) (originally made of wood, as their architectural character indicates), separating the sacred place from the profane world. Most of them were decorated with auspicious signs in order to ward off evil influences and to prepare the minds of the worshippers before entering the sanctuary. Four beautifully carved gates (*torana*), the climax of the decorations of the fence, opened towards the four quarters of the world, emphasizing the universal spirit of the Buddha Dharma, which invites all beings with the call: 'come and see!' The inner space, between the fence and the *Stûpa*, and the circular terrace (*medhi*) at the basis of the cupola were used as *pradâkshinâ patha* for ritualistic circumambulation in the direction of the

sun's course. Also the orientation of the gates corresponds to the sun's course, namely to sunrise, zenith, sunset and nadir. Just as the sun illuminates the physical world, so does the Buddha illuminate the spiritual world. The eastern *torana*, therefore, represents his birth (*buddhajati*), the southern *torana* his enlightenment (*sambodhi*), the western *torana* his 'setting in motion the Wheel of the Law' (*dhammacakkapavattana*) or the proclamation of his doctrine, and the northern *torana* his final liberation. (*parinibbāna*).

The entrances were built in such a way that they appeared in the ground-plan as the four arms of a *svastika* which had its centre in the relic shrine on the top of the hemisphere; in other words: in the place of the cosmic centre, which, according to ancient Indian ideas, was mount Meru with the divine tree of knowledge (in Buddhism the Bodhi Tree), there stood the Buddha, the Fully Enlightened One, who realized that knowledge.

The expectation of the Buddha, that the *Stûpas* as the visible expression of the *Dharma* would have an inspiring influence on the people, proved true. All over India and the bordering Buddhist countries *Stûpas* were built in enormous numbers, specially in the period from the beginning of the second century B.C. until the fourth century A.D. during which practically the whole of India accepted the Buddhist faith. "During this period", says R. G. Bhandarkar in the XXth volume of the Bombay Branch of the Royal Asiatic Society (1902), "it is the religion of the Buddha alone that has left prominent traces, and was professed by the majority of the people. The vestiges of the time are *Stûpas* or hemispherical structures purporting to contain a relic of Buddha or saints, and monasteries, and temples containing smaller *Stûpas* or *Chaityas*. These *Stûpas* or *chaityas* were the objects of worship amongst the Buddhists. And wherever there is a stupendous *Stûpa*, we find sculptures representing Buddhistic sacred objects, such as the *Bodhi* or *Pippala* and other trees under which Sakyamuni and the previous Buddhas



attained perfection, wheels representing metaphorically the *Dharmachakra*, or wheel of righteousness, which Buddha turned, and so forth. Now the remains of *Vihâras*, *Chaityagrihas* and *Stûpas* are found in all parts of the country, including Afghanistan." After speaking about Sanchi, Barhut, the rock temples in Mahârâstram, the grottoes of Kârle and Nâsik, etc., he continues: "The period that we have been speaking of has left no trace of a building or sculpture devoted to the use of the Brahmanic religion. Of course Brahmanism existed, and it was probably, during the period, being developed into the form which it assumed in later times. But the religion certainly does not occupy a prominent position, and Buddhism was followed by the large mass of the people from princes down to the humble workmen." (R. G. Bhandarkar "Peep into the Early History of India").

Thus Buddhism had fulfilled what the symbolism of its monuments proclaimed and anticipated: it had become a world religion, *i.e.* a religion which is so all-comprehensive, so universal in its outlook that every thinking and striving human being, regardless of social and racial differences, could find satisfaction and inspiration in it. In each of the different countries which were conquered by the Dharma—and solely by the power of truth!—the *Stûpa* developed new types without losing the original idea.

(To be continued.)

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## PROPAGATION OF BUDDHISM IN INDIA

BY RAHULA SANKRITYAYANA

The number of thinking and educated Indians, who now strongly uphold the need of propagation of Buddhism in India, is sufficiently large. It is not only for the historical necessity that Buddhism has for Indian culture, but also for the many difficult problems which can easily be solved by accepting Buddhistic thoughts, that this necessity is more and more keenly felt. From every corner of India, we hear a great number of people anxious to know about Buddhism. It is therefore also the duty of the Buddhist countries outside India, to help our people here, in this connection. Ceylon has been doing her duty for the last forty years when the great Anagarika came into our midst, and many people, among them myself being one, were influenced by him at a very early stage indeed. And as far as the upkeep of temples and other sacred monuments is concerned, there is no doubt that our Burmese brethren have done a lot. But the Buddhists of Japan, China, Mongolia, Tibet, Siam, and Cambodia have not given their proper attention to their Indian brethren.

Let me speak something about how our mission can achieve success. All who want to see the renaissance of Buddhism in India, should make it a point first to convince the intellectual classes. Some may object that the intellectuals have no fixity of belief, and this may even be true to a certain extent, but at the same time it should be borne in mind that in a great number of things the masses follow the intellectual classes; and so the Buddhist missionary has to be very particular about how he puts the case of Buddhism before them. If he preaches miracles and all kinds of supernatural things, the intellectual people will think that Buddhism has nothing to give except these mediaeval myths.



I do not say that mythology is quite useless. It has some value of its own in explaining art and the general standard of morality. In order to place Buddhism in a suitable manner before the people it is necessary, (1) Firstly, to publish the whole of the *Pāli Tripitaka* in the Devanagari characters. For those who know Sanskrit, it is a matter of four or five months only to become familiar with Pāli. This will make easy the path of those students of Buddhism who want to have access to the original sources. (2) To translate, if not all, at least the four *Nikāyas* and some books of the *Khuddaka* and also the *Vinaya-Pitaka*, into Indian languages. (3) To publish books belonging to Sanskrit *Pitakas* of which many are kept in MS. form in the libraries of the world, in Devanagari characters and in inexpensive editions. (4) To publish the philosophical works of the great savants like Asanga Vasubandhu, Dignaga, and Dharmakirti in Sanskrit and some of them should also be translated into the modern Indian languages. (5) and to publish independent treatises on the life and teachings of the Buddha, and also on the different branches of the Buddhist philosophy.

There are several Buddhistic works composed in Sanskrit by Indian scholars, of which the originals are now lost. But many of them have good translations in Chinese and Tibetan languages. If we prepare some of our young men for the study of those languages, these works can be easily restored. But we have to select for this purpose only such young men as have a sound knowledge of Sanskrit and of the modern methods of scientific research. They should, besides, devote the whole of their life to this work as monks. I think there can now be no difficulty in getting some of our University graduates of high ideals, who want to connect our *Dharma Empire* with the mother country. They should be sent to China, Japan, and Tibet, for the study of the languages and the Buddhistic literature in those countries. Four or five years' study will make them fit to begin their

work. But we know that the omniscience of the western scholars often leads them to make ridiculous mistakes in their translations. So the best method of restoration will be the Tibetan method according to which the work of translation was entrusted to two scholars, one well-versed in the original language and quite at home also with the language into which the text was to be translated, while the other being well-versed in the language in which the translation was made, and familiar with the original language also.

In short, the creation of a sound literature in Sanskrit, as well as in modern Indian languages is our paramount necessity. It is a work on which we can centre all our social, educational and other activities in connection with the propagation of the *Dharma*.

In India, there should be no quarrel over *Hinayāna* and *Mahāyāna*. The *Theravadins* should know that the educated Indians like the more human Buddha who teaches deep truths in simpler language as man to man, in which the Pali *Tripitakas* excel any other thing; and the *Mahāyānists* should know that the deep philosophy of Asanga and Nagarjuna will have as much regard for its deep ideas. In fact between these two philosophies in their original form and Pali Buddhism, there is no difference. They are two explanations of the Buddha's original philosophy.

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## ITALY AND INDIA

BY SENATOR GIUSEPPE DE LORENZO.

Two parts of our planet, not among the largest, Italy and India, have, in the course of three thousand years, effused from their native soils such a fragrance of spiritual civilization as to influence all other parts of the world. Italy, from the throbbing heart of her eternal city, Rome, diffused in the days of old, the Roman civilization in Europe down to the nearest shores of Africa and Asia. Then came the turn of Roman



catholicism which from the same city spread all over the world, and later on, of the bright splendour of the Renaissance which almost dazzled the whole of Europe, powerfully influencing the master spirits of the northern climes, Shakespeare and Göethe. As the master of art and civilization, of refinements and religions, Italy was said by D'Annunzio to have been the 'aroma of the whole earth.' India, in her own turn has been the cradle of eastern civilization owing to her Brahminical and Buddhist teachings and to her philosophical currents which affected Christianity, the western philosophical theories, and the modern European and American civilizations.

These two countries which have most powerfully diffused their spiritual civilization in the world, have, if compared to each other, many resemblances and analogies. Analogies of geological origin, geographical configuration, ethnical constitution, historical development, artistic production and philosophical, moral and religious manifestations. The smaller of the two is the mediterranean peninsula, named *Enotria* by the Greeks, *Ausonia* and *Italia* by the *Italics*. The largest oceanic peninsula, called India by the Greeks from the river *Indo* or *Sindhu* but called *Aryâvarta* by the Hindus, that means the seat of the Aryâ, and *Jambudvîpa*, or the land of the Rose-apple, imagined as the southern petal of the Asiatic lotus flower, the stamen and the stigma of which rise from the Himalayas to reach the lofty summits of the *Kailasa* and of the *Meru*. The differences of extension make the constitutional resemblances of the two peninsulas even more striking.

Let us examine first of all, the resemblances in geological origin. The Italian peninsula "the fine country which is divided by the Appennine and girt by the sea and the Alps," and *Aryâvarta*, that is the Indo-Gangetic land crowned by the Himâlayas, limited by the Vindhya mountains and surrounded by the Indian Ocean, both originated in the Tertiary, beginning from the *Eocene* period, out of the compression and the rising of marine sediments deposited in the Mesozoic Mediterranean which extended from the Atlantic to the Pacific,

the remnants of which are now represented by the Mediterranean Sea and the Black Sea. These sediments compressed by the neurasitic and Arabafrican table—land (with Gondana land) have massed, shrivelled and crushed, rising up to the height of almost five thousand metres in our Alps and nine thousand in the Himâlayas out of the sea whence they emerged and went on emerging. All this is proved by many geological phenomena as the earthquakes that still shake the Alps, and chiefly the Himâlayas, from Afghanistan through Nepal down to Burma.

Italy and India are then two lands geologically young, of a contemporary and analogous origin, still in course of development. Owing to a singular case the contemporary and analogous geological origin uniting in India the young Indo-Gangetic land with the ancient tableland of the Deccan has finished by giving the two peninsulas, though in different proportions, a strange similarity in geographical configuration. Both of them are walled northward by the powerful Alps and the Himâlayas covered with perennial snows and glaciers (Himâlaya = *hiemis locus* the seat of snow) and majestic sources of earthly waters. While in Italy, south of the Alps stretches the Appennine, flanked on the west by the tirrenian volcanoes, in India the *Vindhya* mountains show their powerful battlements and on the West the immense beds of basaltic lava of the Ghats, which stretches towards the volcanoes of the Lakkadive and Maladive Islands and the Indian Ocean.

Between the Alps and the Appennine there lies the wealth of Italy: the valley of the Po, with its huge alluvions flowing from the mountains down the sea, "where the Po runs to find peace with its small confluent streams". In a like manner between the Himâlayas and the *Vindhya* there spreads for thousands of miles the strength and the riches of India. The valley of the Ganges in whose bosom the sacred river, the mother Ganga, rolls on with a resounding murmur to discharge, into the Bay of Bengal after having fertilized the Arya-land, the powerful stream of waters destined to be vapourised again.



It is under this form that these waters, in their everlasting course, as the *Mahābhāratha* and the *Ramāyana* sing, fall again from the sky on the earth transforming themselves into the cold, foaming falls of the Himālayas. And, to finish with the geographical similarities, it is necessary to mention only that as Italy is limited in her extreme southern part by the isle of Sicily the highest summit of which, the *Etna*, is more than three thousand metres high; the extreme southern border of India is Ceylon with its *Samanala* (whose summit is the sacred *Srīpada* or Buddha's foot) and its *Pidurutalagala* rising 2538 metres over the resounding billows of the Indian Ocean.

To the geological and geographical similarities already mentioned we must add the ethnical and historical ones. Between the second and the third millennium B.C. through the high passes of the Alps and of the Himālayas there descended the migrations of Indo-European peoples destined to diffuse their civilization into Italy and India. The noble *Aryas*, after having become detached from their Iranic brethren and having passed the mountains of Afghanistan, arrived in India much in advance also because they were nearer to their original seats. They arrived in the valley of the Indo and its five confluent rivers (the five rivers); passed the Jamna, descended along the course of the Ganges, and one thousand years B.C. they had already occupied the whole of the *Aryāvarta* founding in the very heart of it, on the left bank of the Ganges, almost about the same time as the foundation of Rome, the Rome of India, the sacred Benares. From this place they gradually extended their material and spiritual domain over the southern populations, so that in the third century B.C. with the introduction of Buddhism in the island of Ceylon, by means of Mahinda, the son of king Asoka, Aryan civilization diffused itself all over the Indian peninsula. In a like manner the different Italian tribes in the first millennium B.C. had already occupied our peninsula, in the eighth had founded Rome on the left bank of the Tiber, and

had subsequently, between the third and the second century, with the Punic Wars, diffused Roman civilization down to Sicily and onward.

The settlements of the *Aryâs* in India and of the Italics in the Appennine peninsula were not left undisturbed for a long period. Through the passes of the Alps and of the Himâlayas in succeeding ages, new hordes of different peoples (Celtic, German, Slavonic in Italy: Scythian, Turanic, Mongolian in India) settled and diffused in the two peninsulas. But their original civilizations, the Italian and the Aryan, opposed a strong resistance to the invasions of strange peoples, even if when they seemed to be overwhelmed by them. Absorbing them, melting themselves with them or pushing them back, both countries always impressed on the newly-arrived peoples the strong seal of their spiritual superiority to cause the shining and never-exhausted beacons of the Italian and Indian civilizations to shine with a more vivid splendour.

These two civilizations have developed, besides, the practical expressions of life, as social and political institutions, also the superior manifestations of human mind in which Italy and India have produced two immense worlds which though having no similarities between them, show nevertheless profound affinities as regards the loftiest fundamental conceptions of Art as well as of Thought.

And when this thought rises up to the consideration of the problems of life in itself, in its origin and end, and inquiries into its essence perceiving the vanity of it, and suffering the sorrows which come of it in such a high degree to renounce to it and to conquer, by means of this renunciation, the victory over life itself; then, we see rise both in Italy and India, in a sphere of superior holiness two almost identical manifestations: the *povertà* (poverty) of St. Francis of Assisi and the *bhikkhubhâva* of Gautama Buddha.

*Namo tassa Bhagavato  
Arahato Sammasambuddhassa.*

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## THE NATURE OF "SELF"

BY BHIKKHU JAGADISH KASYAPA, M.A.

It is indeed the consciousness of "I", which forms the real centre of our life, and which we feel more strongly than anything else in the world. Descartes doubted everything; but he saw that he could not doubt his own existence as the doubting agent, and hence "*Cogito ergo sum*" (I think, therefore, I exist). The faintest thought of ours must go with the stamp "I". This "I", the inmost essence, the vital breath in human life, has all along been an important point of speculation for the Eastern thinkers.

*What do we mean by "I"?* But, what do we actually mean, when we use the word "I"? Sometimes, our body only. "I am here" and "He is there" mean only to convey the different locations of the body concerned. Nothing more than this. But then, it is not the body alone, which is always meant by "I", for, when we say "I know", it would be meaningless to suppose that we mean to attribute knowing to the body. Here "I" means the cognising *mind*. Hence we see that we use "I", sometimes for the body alone and sometimes for the mind alone. But, there are other instances where "I" stands neither for the body nor for the mind separately, but for a co-operation of the two. The "I" in "I lecture" is evidently a harmonious co-operation of the tongue (body) and the thinking mind.

The Buddha said that when one says "I", what he really does is that he refers either to all the *Khandas* combined or any one of them. What are these *Khandas*? The *Khandas* are aggregates of bodily and psychical states which are immediate with us and are divided into five classes, *viz.*, (1) *Rupa* (four elements, the body, the senses); (2) *Vedanā* (feeling, pleasurable, painful and indifferent); (3) *Saññā* (conceptual knowledge); (4) *Saṅkhāra* (Synthetic mental states and

the synthetic functioning of compound senses, affections, compound feelings and compound concepts); (5) *Viññāna* (consciousness). "I" may mean any state of these, either separately or combined."

*Is this "I" identical with "Self"?* The use of "I" in our every day life, we have seen, points to a particular state either of the mind or of the body or of both, which are quite evidently in a state of constant change or flux. Both the psychic and physical existences are not the same as they were a moment before. The "I" is an attempt to take a snap-shot of the racing horse.

But at the same time, in spite of the evident flux, both of the mind and of the body, we feel strongly that our identities are never lost. Alexander as a child in the lap of his mother was quite different from Alexander as the Conqueror, yet both are the same person, the same identity, the same "self". The "I" is a point in the flow of the "self", which always keeps its identity.

The question then arises, "*What is this Self, the same in a life of absolute change?*"

*The Upanishads' attempt to answer this Question.* The question is indeed very difficult to explain; to explain permanence in change, Being in Becoming. The Upanisadic thinkers asserted, like Parmenides Zeno, and the other Eleatic philosophers that Becoming was nothing but an appearance, an illusion; and that the reality was the 'Permanent, the Being.' Behind the seeming mental and physical changes, there is the reality, *Atma*, eternal, pure and blissful. The highest attainment according to them was to cast off the illusion of change, and to realise the permanent self which was bliss. This conception of an eternal and changeless *Atman* was accepted by almost all the prominent succeeding thinkers, in some form or other. This eternal self is transcendental, which cannot be realised by us as long as we are under the influence of "appearance".

This Reality, the Permanent, *Atman*, according to the



*Upanishads*, explains the maintenance of the identity of the person through the unreal and apparent change.

*Does it solve the Problem?* The *Upanishads* rejected the reality of the changeful altogether and thus made the task easier. But, what right have we to do so? On what grounds can the changeful be taken as an illusion? *We feel the changeful in no way less strongly than we feel the "identity"*. We do not find any reason to reject either. To reject that which is so very direct to us, on the ground of that which is altogether transcendental, does not seem to be a very healthy position. Our problem is not to reject the one and accept the other of the two, Being and Becoming, for both are felt by us with the same force.

The problem still lies, how to explain Being in Becoming, Identity in a course of Changes, the Self in the different mental and physical states, or "I's". Alexander as a child in the lap of his mother was quite different (both mentally and physically) from Alexander as the Conqueror, yet both are the same identity, the same person, the same Alexander. How to explain this?

*A Cogent Solution.* The "Self" is not, as we have seen, a particular state of our mind and body, for, a state cannot explain the identity in changes; nor a permanent eternal *Atman*, for it does not admit the possibility of any change whatsoever. What then, is self? The "Self" whose quality is revealed in Biography and History, and judged in Ethics, has for its exclusive material our emotional interest and purposive attitudes towards the various constituents of our surroundings; of these and nothing else, our self is made. And the self, again, is one and individual, just in so far as these interests and purposes can be thought of as forming the expression, in the detail of succession, of a central coherent interest and purpose. The whole life of the "self" is not a series of fragmentary incidents, but a systematic process, where every thing has its proper place. The "self" is not a static stage, nor a series, but a dynamic process, fulfilled and ful-

filling. It is not a picture drawn and finished, but one in the process of being painted, where the slightest touch leaves the picture somewhat altered, *though the same*. Where this central interest, Desire or *Tanhā* appears not to exist at all, we have no logical right to speak of a succession of purposive acts as the expression of a single self. It is this central interest, desire or *Tanhā*, in the light of which alone the "self" can be understood.

What is that in which a "football match" consists? Does it consist in the ball being constantly kicked by players or in the runnings and chargings of the players? Yes, the "match" consists in them no doubt as long as these are guided by the central interest or desire of scoring goals on the opposite side, a spirit of competition. Wherever this central interest is missing, there is no "match", desire or *Tanhā*. Similar is the metaphysical cause for the process of the life of the "self". The only impetus of the human life, a life of victories and defeats, is this Desire, *Tanhā*, the grasping. To speak of a life without *Tanhā* is as non-understandable as a "match" without the spirit of competition. The "match" goes on, as long as the spirit of competition, the desire to score goals on the opposite side, continues in the players, which is at last put an end to by the whistle of the referee when the match is over. Similarly, the life process, the "self" will continue as long as there is Desire, *Tanhā* or grasping.

*How much do we know of "Self" ?* The "self" we have seen, is never identical with anything that could be found completely existing at any one moment in the mental life, but it is a process which must stretch out both into the past and into the future beyond the narrow limits of the "sensible present". "Self" is *ideal* which actual experience only imperfectly realises. We have no right dogmatically to deny the presence of the intellectual processes involved in the recognition of "self", where our methods of observation fail to detect them.



*After Death.* The next most puzzling question is:

"In what way is the "self" in virtue of its teleological continuity of interest and purpose, related to the body?"

Should we maintain with the Jainas: each body holds one *Jiva*? No. In the case of multiple personality, and alternating personality, we find that a plurality of such selves might alternate regularly or even co-exist in connection with the same body. Does the "self" then end with the destruction of the body? This is the knottiest question. But, if the permanence of self is ultimately a function of its inner unity of aim and purpose i.e., *Tanhā*, there is no ground for holding that the physical event of death must necessarily destroy this unity, and so the "self" must be perishable at death. The "self" survives death, as it survives lesser changes in the course of physical events, if its unity and harmony of purpose, the *Tanhā*, is strong enough and not otherwise.

"If so" says Taylor, "a future existence should not be a heritage into which we are safe to step when the time comes, but a conquest to be won by the strenuous devotion of life to the acquisition of a rich, and at the same time, orderly and harmonious moral self-hood".

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[The question is a highly debatable one. Well informed Buddhist opinion is invited on the subject—*Eds.*]

### BUDDHISM AS VIEWED BY THE WEST

By S. HALDAR.

Some Western thinkers who have, like Mr. H. G. Wells, freed themselves from the bondage of tradition, have come to realize how severely European historians have minimized the share of Asia in the drama of mankind. Adam Smith deplored the paucity of information about foreign countries in his day. He deplored that China had to be judged by the information supplied by "weak and wondering travellers, and by stupid and lying missionaries." The general belief in the West is that the Jews were the earliest human

residents of the earth and that Hebrew was the mother of all languages. Dugald Stewart, the Scotch philosopher, who died in 1828, wrote an essay wherein he endeavoured to prove that not only Sanskrit Literature, but also the Sanskrit Language was a forgery made by the crafty Brahmans on the model of Greek after Alexander's conquest.

Major Evans Bell was a Political Officer in the service of the Hon'ble East India Company. His strong sense of justice led him to disapprove of the action of the Company towards some of the Indian rulers. He thus incurred the serious displeasure of his employees. In a book entitled *The Task of To-day*, published in London in 1852, Major Bell (who had discarded Christianity) wrote : "The greatest difficulty experienced by the Christian missionaries in Ceylon is from the exalted morals which form the articles of belief of the Buddhists." He quoted from Sir J. Emerson Tennant's *Christianity in Ceylon* a statement that Buddhism enjoins temperance, honesty, and benevolence, insists upon charity as the basis of worship, and calls on its followers to appease anger by gentleness, and overcome evil by good.

Mr. V. Ball of the Geological Survey wrote about thirty-five years ago in his *Jungle Life in India* : "Even a superficial acquaintance with the doctrines and tenets of Buddhism cannot fail to leave an impression on minds not wholly given up to a narrow belief in their own religious system. If it has no other effect, it should at least give rise to a charitable feeling towards the creeds of millions who are commonly spoken of as 'heathens' living wholly in outer darkness and destined to eternal damnation. Even the Jesuit fathers Gabbet and Huc were compelled to admit that there was much of good in Buddhism, and to offer as an explanation of the resemblance between certain of its rites and symbols and those of the Catholic Church, that they must have been the invention of the Devil for the express purpose of keeping so large a section of mankind from adopting the true faith. Admitting for a moment the



influence of his infernal majesty, it must not be forgotten that the Buddhist religion is of far greater age than Christianity, so that his operations, according to the theories of the two Abbés, must have been of a precautionary character, in anticipation of the birth, growth, and development of the Christian religion." The authorities of the Church of Rome would not let Huc's book go out, even with such an antidote, and so they put it under a ban.

The Rev. Dr. J. Estlin Carpenter, D.D., D.Litt, a Unitarian, who was Principal of Manchester College, Oxford, has stated in *Buddhism and Christianity—a Contrast and a Parallel*:

\* "Both the Buddhist and the Christian sought to express the value of eternal life, conceived in sublime terms of truth and purity and love. Both looked to the Author of their being with gratitude and adoration. Both saw in the saints the victory over the world, and beheld in man the capacity to attain it. The Catholic, however, was untroubled by the thought that unbaptized infants could never enjoy the vision of God. Still less was he disturbed at the remembrance of the sufferers condemned not only to everlasting torment, but also to everlasting sin. With greater confidence in power and goodness on a far vaster cosmic scale, the disciple of the Great Vehicle [Buddhism] never doubted the heavenly promise 'You shall become Buddhas'—equivalent in aim to the New Testament ideal, 'that ye may become partakers of the divine nature.' The function of Gotama, magnified to infinity in time and space, is made adequate to the ultimate perfection of all conscious beings. The purpose of Jesus to seek and to save the lost, is only now being relieved of the limitations dogmatically imposed upon it, and presented in its universal scope. Shall we not welcome the faith of the Far East as a help in the great Providential enterprise of the education of the race?"

The supremacy of Buddhism is nowhere more clearly apparent than in its influence as a peace-agent. The Rev. Dr. Carpenter has said that Buddhism "never promoted wars like the Popes who made Crusades part of their foreign policy." Buddhism has prevailed for over 2500 years and it is the religion of 500,000,000 men of diverse races and many conditions. As Dr. Edward Greenly, D.Sc., F.G.S., has stated, in the *Rationalist Annual* for 1925, Buddhism

claims, and the claim is admitted by all scholars, that it has never fought a religious war, has never shed one drop of blood, and has never persecuted any other religion. The Rev. Mr. C. F. Andrews, addressing a meeting of the Y. M. B. A. in Colombo in 1928, said that Buddhism was never destructive, for in every country where it had spread—Siam, Burmah, Ceylon, China, Japan, Java, etc.—it had built up its own beautiful structure of love and compassion.

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### THE MAN WITH THE LOAD OF HEMP

BY WILL HAYES.

Religion is not a Goal to be reached but a Way to be travelled. The Buddha's teaching is very clear: "The Tathagata, brethren, . . . he it is who doth cause a Way to arise which had not arisen before: who doth bring about a Way not brought about before: who doth proclaim a Way not proclaimed before: who is the knower of a Way, who understandeth a Way, who is skilled in a Way. And, brethren, his disciples are wayfarers who follow after him."

The choice is always before men the Goal or the Way?

And—in the West, at any rate—most men choose the Goal. People like anchorage. They want to be comfortable, to feel safe. So they create a little make-believe scheme, or accept somebody else's little make-believe scheme, and say: Here we are. We have arrived at our Goal. God made the world and put men into it for *this*. He wants them to believe *that*. And if they do he will reward them with *the other*.

It is all beautifully worked out, and leaves people to enjoy all the selfish little pleasures that come their way—or that can be made to come their way! The better it is worked out the less worry there is for the individual, and consequently the more popular is the scheme!



All sectarians have a scheme centring round a final Goal. But true Religion is concerned always with the Way. The pioneers of Religion are prepared to stake everything on the quest for Truth. To them Religion means a progressive revelation of Truth. The old must ever give place to the new, and the good to the better.

The Buddha was a Teacher of Religion. He told men the Parable of the Raft with its challenging message: "Ye must leave righteous ways behind, not to speak of unrighteous ways." And he said to his disciples: "The brethren shall not stop on the way to *Nirvana* because they have attained to any lesser thing."

The point is further developed in the Parable of the Man with the Load of Hemp—told by Kassapa, one of the Buddha's disciples. Payasi the Warrior had actually been convinced that a certain idea put forward by Kassapa was true, but he said he had always held the opposite view and could not now change it, because of what people would say. So Kassapa told Payasi the story of the Man with the Load of Hemp.

A man went with his friend to a district where there had been a revolt. They found some spoils and each packed up a load of hemp. Later they found some hempen thread, and the friend said: "The very thing for which we should have wanted hemp! Here is much hempen thread thrown away. Now then, sir, you throw away your load of hemp and I'll throw away my load of hemp; we'll both carry off a load of hempen thread." But the other said: "This load of hemp I have has been carried a long way and is well tied together. Let me alone! Decide for yourself!" And that friend threw away his load of hemp and took a load of hempen thread.

The parable goes on to tell how the friends found stocks of other things, of increasing value—hempen cloths, flax, linen thread, linen cloths, cotton thread, cotton clothes, iron, copper, tin, lead, silver, and at last, gold. And every time

the same thing happened. The friend said : "The very thing ! . . . . Throw away your load of hemp. . . . ." But the other said : "This load of hemp I have has been carried a long way and is well tied together. Let me alone ! . . . ."

So when the two friends returned home, one had a load of gold, but the other still had his load of hemp!

We have all met the Man with the Load of Hemp! In Christian countries, at any rate, his name is Legion. He has his religious scheme, which has been carefully worked out and rightly cherished, for it was the most valuable thing to be found anywhere in its day. But he won't part with it even when you show him something infinitely more valuable.

He has carried it a long way. Often it was the faith of his father and was taught him as a child. For years this faith has been his.

It is well tied together. The scheme is so beautifully arranged. God is in his place, and the Devil is in his. Heaven is there to be won, and Hell to be avoided. The plan of salvation has been worked out and behind it all is "the Divine plan of the ages." What is more, he has taught his own children all about it, and they can sing their little verse :

"God has blotted 'em out,  
I'm happy and glad and free ;  
God has blotted 'em out,

Turn up Isaiah and see Chapter 44, verses 22 and 23.

Blotted 'em out,  
So now I can shout—  
For that means me!"

It is all so well tied together! And you can't get him to exchange his load of hemp for a load of hempen thread, or hempen cloths, or flax, or linen thread, or linen cloths . . . . or iron or copper, or tin, or lead, or silver, or even for a load of gold!

In fact it is the most difficult task of all to get him to



change the hemp for gold! He might—after much worrying—change it for hempen thread, or hempen cloths, but gold, never!

The history of religion can be read in terms of this parable. The line of evolution has always been from particularism towards universalism. All sorts of narrow sectarian creeds have existed and still exist, in spite of the fact that prophet after prophet has called out to the people: "Throw away your load of hemp . . . and we'll carry off a load of . . . cotton . . . or iron . . . or silver . . . or gold."

Gradually there has been progress—from the good towards the better. A few have exchanged flax for iron, copper for tin, lead for silver, and silver for gold. But progress is slow and the Man with the Load of Hemp is still with us. He clings to his load and says: "Let me alone! I have carried this load a long way. It is well tied together."

The choice is the same today. Men may belong to a sect and accept some scheme as the final revelation—the goal. Or they may seek Religion—the Way of Life.

The world needs the Buddha's teaching because it tells of the Way.

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### BUDDHISM OR BUDDHISM?

BY BAYARD ELTON, GERMANY.

When the Great Buddha lay dying he called to his faithful disciples and said to them: "A last instruction I give unto you; hold fast to the Truth as your guiding light, seek your deliverance from within yourselves, and look to no external refuge. Behold, brethren, decay is inherent in all things, therefore work out your own salvation with diligence. . . ."

If these are not his exact words, they are something like them. It cannot be expected that we, to-day, have a word-for-

word rendering of what was uttered two and a half thousand years ago—before the days of writing in India. Oral tradition, however perfect, is but human, and the passage of the years cannot have preserved the accurate wording of any particular phrase, and the fixing of the Pali Canon took place several centuries after the death of the Buddha.

The word Buddha means the Wise One, and Buddhism is rightly defined as the body of the doctrine of Wisdom. But wisdom is not knowledge, it is the right understanding and application of knowledge. An accumulation of facts, however great, never constitutes wisdom ; but a little knowledge, rightly used, reveals a depth of wisdom. It is quite unnecessary for Buddhists to load their brains with facts in order to attain to wisdom, but it is important for all disciples of Gotama to learn rightly to understand what they see around them and rightly to live. The business of life requires understanding, and the whole world is a school for Buddhists where valuable lessons may be learned from the open fields, the broad highways, and the hearts of busy cities.

We are told to hold fast to Truth, to keep ever before our mental gaze the light of Truth and understanding, so that we may gain release from all external things and attain to supreme deliverance and real freedom by virtue of that which is within us, namely, our own power. How is this to be done? Firstly, perhaps, by realizing the transitory and therefore unreal nature of all phenomenal things, and secondly, by learning to unfold our own power of judgement and good sense, learning to develop through our own sagacity and not relying more than necessary upon the guidance of others.

"Brethren, work out your own salvation with diligence!" These precious words cannot be too often brought to mind. We are, naturally, always anxious to help others, and this is a noble aim. But we are not always so anxious to make ourselves fit to help others. This is the first step. Buddhism is not only a religion, it is also a training like that of an



athlete's, and makes out of the poor human clay something finer and more worthy and fit to do work. The work of a Buddhist is to bring peace in the midst of strife, to bring freedom in the midst of bondage—not only to himself but also to others.

All things limited within the bonds of time are subject to continuous change. This is one of the three characteristics of existence. One aspect of this natural law is growth, and another is decay. Decay follows upon growth as night follows upon day, and no organized body—even a religious organization—is an exception to this. The history of the world testifies to this fact down the ages. Buddhism, in its turn, is subject to the same law, and we can see many instances to-day where *Buddhism* has become *Buddhism*. In other words, the doctrine of wisdom, changing its outward expression with the passing of years, has become in some degree a mere body of dogmatic teaching. The spirit of the doctrine has been allowed to take second place to the observance of the letter.

The world is filled with “-isms” and “-ologies”; those ghastly decaying corpses of movements and groups that were once filled with beauty and grace. This unfortunate state of things is brought about by too narrow an interpretation of teachings originally intended for happy guidance and too strict an adherence to an instruction detailed bit by bit with minute exactitude by over-zealous and unwise followers of the original gospel. But this need not, however, make us sad, for, unlike animal bodies, these decaying forms of a once-vigorous doctrine may always be called back to new life and activity by the energy and force of spirited and capable leaders.

The cause of such decay may be put into two words: Fanatical Unwisdom. These words contain all that heavy and rigid adherence to the literal interpretation of a teaching, and the resultant neglect of the spirit of the doctrine. They also comprise all that uncharitable and wicked egoism which

prompts some of the leading men in a group to take upon themselves the whole interpretation of a teaching, too often making this interpretation both narrow and unbending, and then force their own opinions and views into the receptive minds of trusting disciples. To this end are created those bogies and vague threats made of material torn from the body of the doctrine and twisted into horrible shapes for the purpose of compelling obedience in the mass of the "faithful". And, moreover, this distressing deterioration of the original and vital teaching is brought about in goodness of heart and rightness of intention! It is not often that a teaching is deliberately and maliciously distorted and narrowed. It mostly results from well-meant efforts to keep it pure and free from the accretions and deposits of time. But from the moment that a doctrine is confined and limited by a rigid orthodoxy, decay sets in.

The reader must not suppose that this argument is directed against all forms of orthodox conception. It is not. Orthodoxy has very great value in its proper sphere. It is an influence which prevents over-enthusiastic and misguided persons from turning the whole body of original teaching into something it was never intended to become. But it is not more than that, and must not be mistaken for the teaching itself. If orthodoxy is too rigidly held, the vital life of the original gospel dies away and nothing is left but the ashes of convention.

The Great Buddha taught moderation in all things. His teaching of the Middle Path is sometimes overlooked. It is a doctrine of infinite wisdom, and requires correct application to everything. To call a man a Buddhist should not be to stick a label to his forehead and place him in some little groove limited by a number of conventional rules and ideas. It should be to see in him a helper of the human race in its struggle for peace and happiness. Some rules there must be, not for limiting but for clarifying, in order to free the willing helper from the hindrances of his *Kamma*. A few



simple and broad precepts or directions are necessary and beneficial, but a mass of small observances and unfounded beliefs only hinder and obstruct the light of Truth from shining in the heart. A friend once defined a Buddhist as one who understands the Four Great Truths and who observes the Five Great Precepts. That is sufficient.

The road to Truth is littered with man-made conventions, and with obstructions of all kinds in the shape of apparently senseless routine observances. These do not help the wayfarer along his path, but they do aid the conventionalist to exalt himself in his own eyes above the common run of men. They are his aids to self-exaltation, promoting egoism of a dangerous kind, and through them the Way is lost and nothing gained but an arid and trackless waste.

It matters little *how* Truth is reached provided it is reached. The Way thereto is something just a little different for each traveller. It is well to notice this, and to see with a kindly and tolerant eye the unimportant, small differences between another's path and one's own. The main thing is to gain a broad and inclusive view of the voyage through life, and to give help where it can best be utilized. Thus, the spirit of a teaching is preserved and kept healthy, and the natural, normal, sweet Truth is kept before the mental vision as an ideal to be striven for, worked for, and eventually attained.

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## WHAT WE NEED

BY K. FISCHER.

Sometime ago somebody said while conversing with me : "After all we all are in search of the same thing, you may call it Buddhism or Christianity or whatever you like." I replied : "There is a difference everywhere! What is it really that man is in search of?" The other said : "For thousands of years now men have been searching without ever coming to a definite result. Do you really believe that such a result can be found?" "I do not see why it should not be possible that among the countless attempts of man to find the truth some man should not be successful."

This conversation characterizes the opinion of western folks, for it is often repeated in a similar way. The man of the West though a Christian in the official way, really is a sceptic, and that not only among the so-called educated people, but also among the masses. An observation made by a woman of this class while conversation ran on what comes after death indicates this frame of mind. She said : "Nobody knows, nobody can know. Is it not so?" (She spoke good Berlin dialect).

This saying, that it is not possible for us to know what happens after death has become a dogma in our days, very few feel entitled to doubt it. Very few indeed realize that this dogma, as in fact any dogma does, contradicts itself. If we could have no knowledge of what happens after death neither could we know that there is no possibility for us to acquire this knowledge. Consequently the statement that we cannot know anything about it is contradictory. On the other hand we should not forget that this opinion seems perfectly justified after the breakdown of Christianity and



considering that the accumulation of scientific ballast has not brought about any satisfactory result worth mentioning. The urgent question is : What is it we need most?

Dr. Dahlke said : "The man of the West has so much, very much more than he needs, but he is so little." This is perhaps the greatest difference between the East and the West, that the East has always laid the greatest stress upon what a person is and the West on what a person has. This reminds me of what a bhikkhu from Ceylon said while staying here : "The greatest obstacle that prevents the foundation of a Buddhist monk-order in Europe appears to me to be the fact that every kind of exploitation is permitted, but not honest begging."

The whole of western Civilisation may be characterized by the idea of property. In this idea every aim of a westerner seems to culminate. All his legal prescriptions aim at safeguarding property. Now, surely to live together with others makes it necessary to draw a line between mine and thine. Yet we should be aware of the fact that legal prescriptions are only a make-shift and that they must be adapted to the contemporary conceptions of the world, the economic and so on. Our idea of property has gone through a development of various kinds. Maternal rights, paternal rights, individualism and collectivism, each succeeded the other. The idea of property remained the same as a matter of course and even crept into religious thought when the Christian, if we may call him so, strives for the "possession" of ever-lasting happiness, a possession which in opposition to all earthly property is supposed to be eternal and unchangeable.

Accordingly both Europeans and Americans turn all their thought to increasing and safeguarding property either in the shape of individual property, or of collective property of a group, a nation for instance. The result of such endeavour is, however, the contrary. Instead of increase

MAHA BODHI.



BHIKKHU ANANDA'S VISIT TO HAMBURG.  
Bhikkhu Ananda Kausalyāyana is seated in the centre. The figure standing on the left is Upāsaka Persian.



MAHA BODHI.



Madame Alexandra David Neel's Buddhist Home at Digneos. The room with the large window is the Meditation Room.

and safeguard, decrease, and insecurity result. Again and again the statement of the Buddha proves true :

"Whatever may be his aspiration  
It shall become different thereof"

(*Tena tena hi maññanti*

*Tato tam atthi aññathā*).

The man of the East—we consider India especially and the neighbouring countries—has always had a different attitude regarding property. While the man of the West strives with all his might to gain property as money, house and home, family and so on and eagerly endeavours to secure this property with a hundred insurances, the man of the East has always appreciated and practised the quality of giving (*dana*) as the first step for inner progress. It is said in the *Dhammapada*, v. 177 :

"The stingy truly do not go to heaven,

Fools only fail to praise giving,

The wise in fact rejoice in giving

For by this (means) he shall be happy hereafter."

This is the reason why India as a religious land *per excellence* has always given shelter to numerous individuals who sought their subsistence as "religious mendicants." On their way in search of truth they have given up all worldly possession, they have shaken off the fetters of homelife and have relied entirely on the liberality of the householders regarding their few wants such as food, clothes and lodging. As far as we can trace Indian life backward this is perhaps the most remarkable statement we can make regarding the East as opposed to the West, that the *Sadhu*, *Samana* or *Bhikkhu* is considered as the giver because he is a means of gaining religious merit for the almsgiver, which will benefit him sooner or later.

Such a consideration is one of the fundamental ideas of the Buddha's teaching of actuality. According to the Buddha's teaching there is nothing in the world with



reference to which we might say: "This is our own." Another verse of the *Dhammapada* reads as follows:

"I have children and I have property,  
So saying the fool becomes grieved.  
Not even his self is his own,  
How then should children and property be his?"

Not wealth and riches, nor wife and children, not house and home, not our body nor our mind are our own. We ourselves do not belong to ourselves. And why? Because we are in every respect nothing but impermanence, a process of nutrition that has maintained itself from beginninglessness through thirst for life. It is ignorance thereof that makes us believe in the possibility of "property", of an ego and of something belonging to me, and that urges us again and again to race after the phantom-idea of property, while we really are only a bundle of impulses, which ignorance by means of grasping the exterior world around again and again stirs into life.

"There, O monks, the unlearned worldling without knowledge of the noble, unacquainted with the noble teaching, untrained in the noble teaching, without knowledge of the good, unacquainted with the good teaching, untrained in the good teaching, considers the form as: 'this is mine, this is I, this is myself'; he considers sensation as: 'this is mine, this is I, this is myself'; he considers perception as: 'this is mine, this is I, this is myself'; he considers conceptions as: 'this is mine, this is I, this is myself'; and what he has seen, heard, thought, known, understood, comprehended, examined in mind this also he considers as: 'this is mine, this is I, this is my self'; and also this article of faith, this is the world, this is the self; after death I shall be unchangeable, perpetual, everlasting, imperishable, I shall eternally remain exactly the same' this also he considers as: 'this is mine, this is I, this is myself'. The well-instructed hearer of the noble, however, with thorough

knowledge of the noble, well-acquainted with the noble teaching, with thorough knowledge of the good, well-acquainted with the good teaching, well-trained in the good teaching, does not consider all this as : 'this is mine, this is I, this is myself'. He who has this insight shall not tremble in apprehension."

These words taken from the *Alagaddupama Sutta* show that also at the time of the Buddha the view "this is mine, this is I, this is myself" played an important part. How should it be otherwise, seeing that life can only subsist as long as the fact is ignored that "all form, all sensation, all perception, all conceptions, all consciousness, past, future and present, inner and outer, coarse or fine, vulgar or noble, far or near" is impermanent, suffering and not-self.

On the other hand there is a great difference between East and West regarding the degree in which this ignorance is in force, and this difference will be marked by the fact that in the East the almsgiver really is the receiver, while the religious mendicant, the bhikkhu as the bestower of spiritual values is considered as "the incomparable field for merit in the world."

Let us return here to our subject. What we need most is the transformation of our way of thinking from : "This is mine, this is my I, this is myself" to : "This is not mine, this is *not* my I, this is *not* my self". As long as the thought is not firmly established in our minds that nothing whatever in the world is our own, whether material, coarse, or fine, or spiritual, high, or low, whether outside this so-called personality, or inside this personality, because there is here no ego, no self in the sense of an unchangeable, constant one that could own anything—as long as this way of thinking cannot be firmly established in our minds all attempts at improving life and at destroying conflicts among men must remain hopelessly without result. The question is : how far this way of thinking can possibly take root among the human masses? But to attempt any presumption on the subject



would be of little use, we may leave it to the future to decide.

What we need is unprejudiced thinking that will not be misled either by what is simply traditional as a value in itself, nor by the hope for novelty as a value in itself.

We call unprejudiced thinking, such thinking that does not look at actuality through glasses, whether those of Spiritualism with faith in an eternal soul, nor those of Materialism with faith in destruction, nor anything else that represents a combination of both extremes.

Unprejudiced thinking is only found where actuality is accepted as what it really proves to be from moment to moment as applied to our own personality or to the external world : a process as becoming and passing away, that arises every moment from a cause and again is cause in every moment for a new becoming and passing away.

Unprejudiced thinking knows the own person as the only thing in the world that is entirely accessible to itself, because it forms itself from moment to moment as beginningless motion of the five grasping-groups, as one grasping-process among many others that constantly have fought and are fighting with each other as long as thirst for life arises in each individual person.

Such unprejudiced thinking finds the words of the Buddha confirmed that life in its total restless transitoriness is suffering and that it does not shelter anything that is unchangeable and constant. Unprejudiced thinking will therefore draw the conclusion that suffering must be brought to an end and begins to detach itself from what attracted it before. Out of this state of mind a new position regarding the surroundings would result. If selfishness has been the leader up to then, striving for selflessness, as conforming to actuality, will now become a necessity.

From lust and passionate desire he strives for lustlessness ; from ill-will and hatred he strives for good-will and kindness towards all living beings, without exception. And

from delusion of mind-products, theories and ideals of every kind, thinking strives for freedom from delusion, for simplicity and selflessness.

Now, we may say that it is the aim of every religion to incite man to fight his own egotism. In this respect the person we spoke of in the beginning is right. After all, man has a faint notion that it is the happiness of self-renunciation he is in search of, but he has no clear knowledge of the fact. For this reason his life passes away in the dim light of imperfect knowledge where short flashes of light are followed by long periods of darkness. On the whole human life is like a "jumping-procession" of Echternach, only it is not here the rule : three steps forward and one step backward, but one step forward and one step backward.

All attempts of religions as far as they are religions of faith are well meant but they all fail because they themselves are enslaved by ignorance of *Impermanence-Suffering-Non-Self*. If help is possible at all it can only be given by the pure teaching of the Buddha which shows that each individual really is a world by itself absolutely responsible to itself, because it loses itself in action (*kamma*).

We repeat it again : we need unprejudiced thinking, no ideals. Such thinking can never be forced on a person for it is self-acting, self-willed growing, that can only be stimulated from outside by teaching. Therefore we are also in need of teaching concerning the nature of actuality : "Two things help right insight to arise : the voice of another and thorough reflection" (Majjh. 43).

If these two things are present, then all other things will follow in due course. If these two things are missing then all attempts at making the world better are of little use, they may even do harm, for they are apt to increase suffering in the world.

Veneration to the Teacher.

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## EARTHQUAKE IN BIHAR

(From *The Statesman*)

The earth went reeling mad—and with a roar  
Split wide her jaws and tore her trembling breast,  
Fuming and spuming from her very core,  
While laughed the gods on shaking Everest.

\* \* \* \* \*

One maniac moment—and a tragic wail  
Comes up from what were cities just before,  
The while, with raucous hope, in hundreds sail  
The vultures round Monghyr, Muzaffarpore.

\* \* \* \* \*

The gods laugh on! But by its ancient mound  
In slender beauty lined against the skies,  
Its tapering marble smoothness lion-crowned,  
There stands erect, serene as Buddha's eyes,  
Proclaiming still its message world-renowned,  
Asoka's pillar through the centuries.

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## RIGHT EFFORT

BY ALAN GRANT.

A great statesman, in reviewing the general outlook of his countrymen, once said :

"We are lovers of beauty with moderation, and lovers of wisdom without effeminacy. Wealth we employ rather as an opportunity for action than as a subject for boasting : and with us it is no shame for a man to admit poverty, but the greater shame is for him to make *no effort* to escape from it."

If we consider these words more closely, we shall see that they express an attitude of mind which has much to recommend it. We perceive an outlook upon life that views money in its proper perspective ; we see in them the realisation that wealth is only too apt to gain mastery over men's minds, and is therefore an instrument to be regarded with suspicion and used with caution.

Moreover they are evidence of a *balanced* attitude which, while it refuses to condemn a man on the ground of his poverty, yet urges him to do all in his power to improve his position. In a word he is judged by what he *is* rather than by what he happens to *possess*. Character and effort are recognised as of first rate importance.

It cannot be denied that any individual or any community that viewed life in this way would deserve our unremitting praise and admiration.

But however worthy these sentiments may seem, they are the conceptions of a materialist. The Buddhist will regard them as a stage of transition to loftier, nobler ideals, more in keeping with the teaching that he has come to revere. The development of character will still be regarded as of first rate importance, effort will still be recognised as essential to progress ; but the conception of this progress will have



changed. Material progress will no longer be the object of constant endeavour ; a higher type of progress will come within his ken, such that this, and this alone will be able to evoke all his enthusiasm and provide a goal worthy of his ardent striving. A life led in accordance with these ideals will not be spectacular, nor will it ever have a popular appeal ; but it will achieve results which alone of all others can be lasting.

This is the life of constant endeavour which is exemplified for us in the story of the Buddha himself, of one who set out, alone yet undaunted to solve the riddle of existence. It is of interest to note that even he had to face the adverse criticism of Brahmins who considered such a life as his to be mere indolence and selfish. This was the standpoint of Kasibhāradvāja, who on one occasion addressed the Buddha as follows :—

"I, O Samana, both plough and sow, and having ploughed and sown, I eat ; thou also, O Samana, shouldst plough and sow, and having ploughed and sown, thou shouldst eat.

"I also, O Brāhmana, both plough and sow, and having ploughed and sown, I eat. So spake the Blessed One.

"Yet we do not see the yoke, nor the plough, nor the plough-share, nor the goad, nor the oxen of the venerable Gotama.

And then the venerable Gotama spoke in this way :

"I also, O Brāhmana, both plough and sow, and having ploughed and sown, I eat." So spake the Blessed One.

Then the Brahmana Kasibhāradvāja addressed the Blessed One in a stanza :

"Thou professest to be a ploughman, and yet we do not see thy ploughing ; asked about thy ploughing, tell us of it, that we may know thy ploughing.

The Blessed One answered, "Faith is the seed, penance the rain, understanding my yoke and plough, modesty the pole of the plough, mind the tie, thoughtfulness my ploughshare and goad,

"I am guarded in respect of the body, I am guarded in respect of speech, temperate in food ; I make truth to cut away weeds, tenderness is my deliverance.

"Exertion is my beast of burden : carrying me to Nibbāna, he goes without turning back, to the place where, having gone, one does not grieve.

"So this ploughing is performed, it bears the fruit of immortality ; having done this ploughing, one is freed from all pain."

Even in his youth he had seen the vanity, the long tale of hollow pretence that goes to make up the worldly life. Taking no delight in all the varied pleasures of his father's court, the young prince Siddhartha would often retire and seek the soothing calm of a place of solitude, where he could devote himself to meditation undisturbed.

Later those events occurred which moved him to forsake a life of leisure and comfort, and to go forth to the homeless life of an ascetic, that he might strive to win supreme knowledge and pierce the veil of mystery which shrouds the meaning of existence.

He entered into the ascetic life with zeal and a determination to make a thorough trial of all the teachings of his day, in the hope of finding the explanation that he sought. His examination of these teachings was conducted with an earnestness and an unyielding tenacity of purpose that even to-day is a cause for wonder and amazement. In the India of those days religious teachers of all classes held an unshakable faith in the practice of austerities of all types, being convinced of their unparalleled efficacy as a means to salvation. It was natural therefore that the ascetic Gotama, as we should now call him, should attempt to win the knowledge that he sought by following such methods of asceticism as were then available. He practised the most rigorous types of asceticism, submitting his body to the most extreme forms of self-mortification and pursuing his object with such indomitable will that his life became the marvel of his contemporaries. Not even the



strongest will however could withstand the protests of outraged nature. His body, wasted by starvation, exhausted by fatigue, indeed on the verge of collapse, threatened to deprive him of the means of attaining his goal. There came the realisation that the human mind, however it may strive for independence, yet needs the firm basis of a healthy body from which to operate. With this realisation came the decision to abandon the practice of austerities and self-mortification, and to tread the way that lies between the two extremes of severe asceticism on the one hand, and, on the other, of self indulgence. Such a decision by no means found favour with the fellow ascetics of Gotama ; indeed such was their disgust, that they refused to have any further association with him, considering him a failure and one unworthy to be reckoned among their number.

Unperturbed however, the recluse Gotama went forth alone, intent upon nothing but the knowledge that he sought. And so it was that he came to the neighbourhood of Uruvela, and coming upon a place of solitude, took up his abode there, thinking.

"Truly a delightful spot, with its goodly groves and clear flowing river with its ghats and amenities, hard by a village for sustenance. What more for his striving can a young man need whose heart is set on striving?" So there he sat down and commenced to meditate, just as he had done in his youth, feeling certain that such was the means to enlightenment. More-over the event itself proved the wisdom of such a decision : for Gotama the recluse, now strong alike in mind and body, entered into that period of meditation from which he was to emerge triumphant, radiant, the all-enlightened Buddha. Here are his own words, describing the occasion :—

"Subject in myself to rebirth-decay-disease-death-sorrow and impurity, and seeing peril in what is subject thereto, I sought after the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity ;—this I pursued, and this I won ; and there arose within me the conviction, the insight, that now my

Deliverance was assured, that this was my last birth, nor should I ever be born again."

Such was the glorious success which crowned the untiring effort, the unrelenting search of the noblest of the sons of men. The enigma of life was solved, and the road opened up to immortality.

The concrete expression of this knowledge is found in those well-known Buddhist teachings of the Three Characteristics of Existence, The Four Noble Truths, The Twelfefold Chain of Causation, and the system evolved therefrom, the Noble Eightfold Path.

What is it that we learn from these teachings? That inextricably interwoven with the warp and woof of existence is the principle of decay, of impermanence, of transience. There is nothing that remains unchanged for two consecutive seconds; all is vibrant, changing; all is impermanent and doomed to decay and destruction. Is it possible therefore to find any enduring happiness amid such conditions? Can a constant series of changes produce lasting satisfaction? Surely, satisfaction is not to be found in the midst of impermanence and decay. Furthermore, the third characteristic of existence, which is the utter lack of any abiding individuality, is but another harpy, swooping down to snatch happiness and satisfaction from the feeble grasp of man.

But it is the glory of the Buddha's teaching that he not only brings men face to face with life as it is, openly declaring its utter worthlessness, but also provides the solution and the cure that will deliver mankind from a condition that would otherwise be hopeless. It is this cure, this way of escape, which is the essence of that first sermon, whereby he set in motion "the Wheel of the Law". For despite the hostile attitude of his erstwhile companions, the five ascetics who had condemned his abandonment of austerities and self-mortification, it was to them first of all men, that the Buddha in his compassion, brought the message of the Four Noble Truths, the Truth of Suffering, the Truth of its Cause, the Truth of its



Dissolution and the Way leading to its Dissolution. And so we come to the teaching of the Noble Eightfold Path wherein are set forth the guiding principles of the true Buddhist life, the life that is moderate yet disciplined, calm yet strenuous, restrained yet energetic. It is a life in which mind is pre-eminent, the instrument which must be constantly safeguarded and carefully preserved, as the precious means through which enlightenment is to be reached. Every Buddhist, whether a member of the Order or a layman, recognises the superlative importance of mind in the religious life. The Five Precepts themselves have been framed for the purpose of purifying the mind and are thus the preliminary step, the early preparation and training for the religious life which all must eventually embrace.

As we should expect, the Noble Eightfold Path is more than the mere recommendation to a moral life ; for it includes in its discipline the training of the mind. But it is in the last three sections of the Path that attention is focussed upon the mind. I refer to the divisions of Right Mindfulness, Right Effort and Right Meditation, of which the last is the essence of the religious life, yet needs the firm basis of morality and the sure support of Right Effort and Right Mindfulness, to ensure that it will achieve the desired result.

At this stage it would be as well to examine the reason why such great insistence is placed upon the necessity for meditation. If we turn to the traditional account of the Buddha's enlightenment, as recorded in the Pāli scriptures, we shall find that one of the first fruits of this enlightened mind was the evolution of the Twelfefold Chain of Causation, which summarises the causes that give rise to existence and the sorrow, old age, decay and death, that are inseparable from it.

- “On Ignorance depend Conformations ;
- On Conformations depends Consciousness ;
- On Consciousness depend Mind and Matter ;
- On Mind and Matter depend the six Spheres of Sense ;
- On the six Spheres of Sense depends Contact ;

On Contact depends Sensation ;  
On Sensation depends Craving ;  
On Craving depends Attachment ;  
On Attachment depend Actions ;  
On Actions depends Rebirth ;  
On Rebirth depend Decay, Death, Sorrow, Lamentation,  
Misery, Grief, and Despair.

Thus does this entire aggregation of suffering arise."

Ignorance, therefore, is the great hindrance, the barrier which prevents our escape from the weary circle of birth and death ; a barrier which can be destroyed only by meditation, and the cultivation of the mind. But Meditation, while it requires the guidance of Right Mindfulness so that it may be effective in destroying the mass of ignorance, must nevertheless draw its power, its driving force, from Right Effort. This is the reason in Buddhist teaching for the constantly-recurring exhortations to the abandonment of idleness, indolence and sloth, and the insistence upon the need for Effort, energy and zeal.

"By effort wisdom is achieved, by heedlessness wisdom is lost. Consider well this double path of rise and fall, and choose the path, following which, wisdom grows and increases."

"Awake ! Arise ! Strive unremittingly for the prize of peace. Do not allow yourselves to be ensnared and overpowered by the Lord of Death, through his having beheld your indolence."

"Idleness is a disgrace ; constant sloth is defilement ; by strenuous striving and with the help of insight you should pull out the poisoned arrow of indolence."

These are but three examples of passages from the Buddhist scriptures, which lay stress upon the need for action, for energy, and *for effort*.

On a closer examination of the Buddhist principle of Right Effort however, we find that it is divided into four main groups or classes, which are known as the Effort to Avoid, the



Effort to Overcome, the Effort to Develop and the Effort to Maintain.

Let us deal with them one by one, just as they are described in the Pāli scriptures.

"What now, Brothers, is the Effort to Avoid?

The disciple, Brothers, begets in himself the will not to permit to arise evil, unwholesome things that have not arisen, and, summoning all his strength, he struggles and strives and incites his mind.

When, Brothers, this disciple sees a form with the eye, hears a sound with the ear, smells an odour with the nose, tastes a taste with the tongue, feels contact with the body, perceives an object (idea) with the mind, he does not indulge in the aspect of the same, neither of the whole nor of its parts ; and he begets in himself the will to avoid that, which, if he remained with unguarded senses, would give occasion for the arising of evil things, of desire and discontent. And so, watching over the senses, he succeeds in becoming master of them. Possessed of this noble control over the senses, he experiences inwardly a feeling of joy into which no evil thing can enter. This, Brothers, is called the Effort to Avoid."

Let us now consult the definition given of the second type of effort, namely the Effort to Overcome.

"What now, Brothers, is the Effort to Overcome?

The disciple, Brothers, begets in himself the will to overcome evil, unwholesome things that have arisen, and, summoning all his strength, he struggles and strives and incites his mind. He does not allow a thought of Greed, Anger or Delusion that has arisen to find a foothold ; he suppresses it, expels it, annihilates it, causes it to disappear. And whatsoever there are of evil, unwholesome things, he does not allow them to find a foothold, he overcomes them, expels them, annihilates them, causes them to disappear.

If, Brothers, by dwelling upon a certain idea, there arise in the disciple, evil, unwholesome thoughts, of Greed, Anger, Delusion, (1) then the disciple, out of this idea, should

gain another and a wholesome idea. (2) Or, he should dwell upon the misery of those thoughts, thus, "There they are again, these unwholesome thoughts; there they are again, these pernicious thoughts; there they are again, these pain-producing thoughts." (3) Or, he should pay no attention to them. (4) Or, he should analyse them into their constituent parts. (5) Or, with teeth clenched and tongue pressed against the gums, he should suppress these thoughts with his mind; and in doing so, these evil, unwholesome thoughts of Greed, Anger, or Delusion, will dissolve and disappear, and the mind will become settled and quiet, concentrated and strong. This, Brothers, is called the Effort to Overcome.

So far we have dealt with the methods of eschewing, expelling, and cleansing one's mind of evil thoughts, the mode of action varying with the differing types of persons using them. The psychology of Buddhism is such that it does not expect every one to conform to a special mental species. Full allowance is made, and full provision is found for all types of mentality. With some it may be an easy matter to turn a thought of evil into another direction and alter it for the good; with others such a policy may well prove disastrous, leading them to yet further depths in the quagmire of lust and craving. Such people are advised to attempt the quelling of undesirable thoughts by the other methods suggested, or if they prefer it, by a method recommended by their favourite psychologist, or even by one of their own fashioning, bearing in mind that the Buddha himself warned them not to accept even his own words contrary to the dictates of reason, and in spite of the lessons of personal experience.

Let us now examine the scriptures again, and see what they have to tell us with regard to the development of good thought and their subsequent maintenance.

"What now, Brothers, is the Effort to Develop?

The disciple, Brothers, begets in himself the will to develop wholesome things that have not yet been developed, and, summoning all his strength, he struggles and strives and



incites his mind. And he develops the *Elements of Enlightenment* born of solitude, depending upon detachment, connected with extinction, and leading to relinquishment, namely, Attentiveness, Penetration, Energy, Interest, Tranquillity, Concentration and Equanimity.

“What now, Brothers, is the Effort to Maintain?

The disciple, Brothers, begets in himself the will to maintain wholesome things that have arisen, the will not to permit them to perish but to bring them to perfection ; and summoning all his strength, he struggles and strives and incites his mind. This, Brothers, is called the Effort to Maintain. Such a disciple, Brothers, is vigorous and alert ; his energies are equally balanced, neither too ardent nor too sluggish in pursuing the Middle Path.

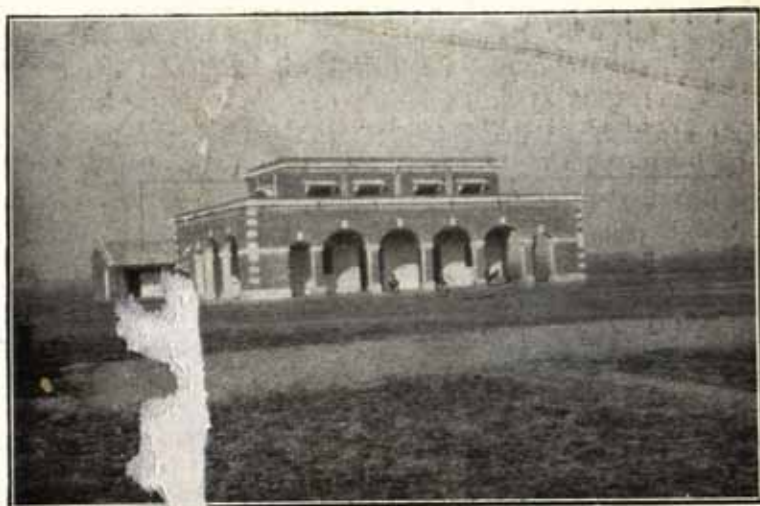
And he is filled with the thought :—

“May muscles, skin and sinews, together with bones, flesh and blood, shrivel together and dry up, rather than that I should abandon my efforts while as yet I have not attained whatsoever is attainable by human perseverance, energy and endeavour.” This, Brothers, is Right Effort.”

This is what the Buddhist teaching means by Effort ; this is the Path to the greatest victory, the victory over the self, the quelling of desires, the control of the senses, the development of the mind and the escape from the futile round of birth and death. The way is marked out clearly for us if only we can summon the strength of mind and the tenacity of purpose to follow it. We are not asked for superhuman achievements ; we are shown a way of gradual progress, commencing with the avoidance of evil, advancing to the expulsion of evil, until with ever-strengthening mind we can reach the stage of purity from which there is no fall, the height from which there is no descent, the happiness which is more than a mere pandering to the senses, and which is abiding and permanent.

Surely no man could provide a goal more deserving of our efforts ; and so, with gratitude for the compassion of the Buddha in making his teaching known, with joy that the

MAHA BODHI.



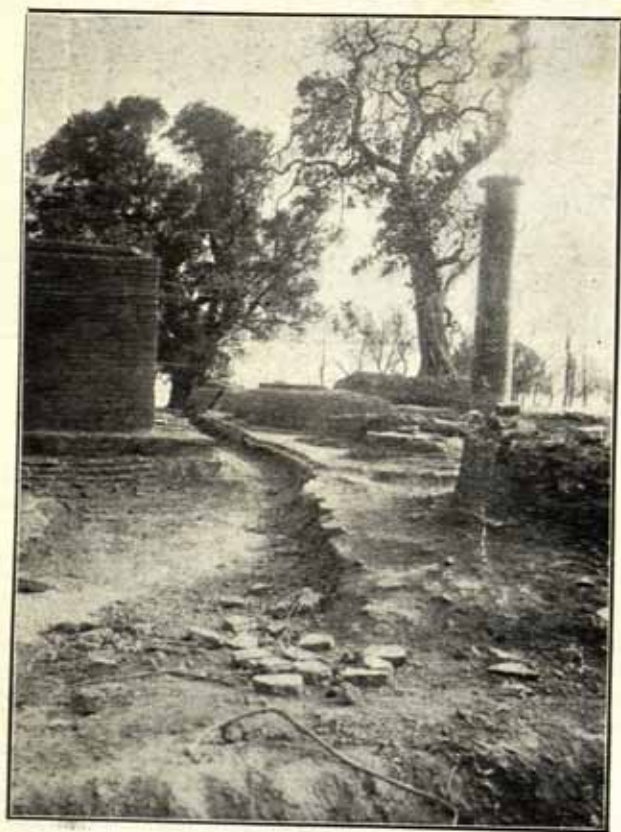
New Rest House at Lumbini constructed by the Government of Nepal.



Some of the images etc., unearthed by Mr. Gokul Chand Nagratha during recent excavations at Lumbini.



MAHA BODHI.



Recent excavations at Lumbini carried out by Mr. Gokul Chand Nagratha under orders of the Government of Nepal. The famous Asoka pillar is on the right.

Teaching has been preserved, and with thankful reverence to the Order that has preserved it, let us, in the words of the Dhammapada, "Be watchful. Have done with indolence. Travel the true Path," mindful that, "Whoso walks therein, happy he lives in this and in all worlds."

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### EDUCATION'S NEED OF CIVILIZATION

By ASIT MUKERJI

The advocates of Education like to boast of its power as a social force. It is true that when its roots have ramified throughout the social structure they are able slowly to break the granite of the most ancient prejudices. All the same, education is a delicate plant. Wherever it comes to flower its petals show the colour of every element which has been placed in the soil, and its fruits may thereby be made either nutritious or poisonous. Let us see what elements form a bad, and what a good soil for educational seed.

Education in the past was the protégé of religion. Monks and priests—Christian, Mahomedan or other—were the teachers even when the educational system was not specially designed to fill their ranks. Under such arrangements the psychological atmosphere of the school was charged with their ideals. And even if to-day the church in enlightened countries has nominally rejected those dark notions she once loved, of original sin, self-sacrifice for self-sacrifice's own sake, life as a discipline for the sake of future existence, and authority rather than enquiry as the source of truth,—nevertheless they still colour her spirit and so the spirit of any schools she is allowed to dominate.

By contrast with this depressing influence of dogmatic religions is the vivifying one of science. For science and true education have in common the same motive, the love of knowledge, and are most congruous, the one with the other.



The old-fashioned attitude towards sex is bad soil. This is calamitous immediately and objectively in that it opposes all those eugenic and contraceptive measures such as are essential to prevent children being born fearfully handicapped. But it is evil also in its subjective effects on the child. To-day we know that sexual life begins in infancy and passes through a series of stages, each of them normal and wholesome so long there is no permanent arrest of development anywhere. When a prudish attitude causes teachers to go beyond dispassionate counsel in interfering with nature's development a check is given to more than apparent sexual functioning alone. These stages are, indeed, at once partly repressed and partly made morbidly interesting. But beyond that, the whole flow of the child's libido is given a check, which robs him of his psychic energy.

If, on the contrary, the child's sexuality is accepted as normal, it can be turned to good educational account. His lively curiosity about sex, if met frankly, first leads to an interest in science and in knowledge more generally.

Certain old-fashioned ideas about health are bad soil. The child who is fed excessively, or on an unbalanced diet, or at irregular intervals, who sleeps in an ill-ventilated room, protected from all cold air or water, seldom has the stamina needed for his tasks at school. These coddling tendencies are natural to a mother because her biological function in the world is to provide food and warmth; her instincts serve these ends sometimes as if they were goals in themselves. That "mother's instinct" is a reliable guide to the welfare of the children is disproved statistically by the lowered mortality among children who are regimed and dieted according to scientific standards. On the other hand, the momentum of rebellion in the young when they do break away from such coddling is very likely to lead to unwholesome habits.

Unfertile soil for education is provided also by those conditions which make for neurosis. Oftenest the initial impetus in this direction is given by the parents. They are unwise

perhaps as to how they behave themselves in the presence of the baby, believing that it does not notice, much less understands or is emotionally stirred by what goes on. Disturbed by conflicts that originated in the home, the child goes to school. Here he comes under the domination of a neurotic schoolmaster or an undesirable senior. Happy are those children who escape such conditions, and whose family and school-life are mentally hygienic. Their energy, not absorbed by the inner conflict between unconscious forces seeking to struggle to the light and other forces engaged in keeping the former down, is instead available for the wholesome objective activities of school-life.

Nor is too favourable a soil presented by the competitive aspects of our present economic order. Snobbishness in children is quickly stimulated by the differences in dress and fortune, which they cannot help but observe between other children and themselves.

In contrast to this, progressive schools are moving directly away from reliance on competition. Students are actually encouraged to help each other with their lessons, and, in some cases, do their work collectively rather than individually. Much value is attributed to the resulting social stimulus to intellectual interest.

The traditional view about the justifiability of violence is thoroughly bad soil. Corporal punishment has a certain value as a mode of self-expression for those school-masters whose sadism warps their judgement as to its needs and its consequence and who are unsympathetic with child-nature. But this value to the master is offset by injury to the victim. Caning arouses sadistic and masochistic feelings—which are perpetuated in the race. Since, moreover, the victim is too small to strike back, his aroused hatred has to be repressed, and such repressed hate embitters human relationships not only in school but in after life. In the same institution which gives such practical demonstrations of the right of the strong to be judges and executioners in their own cause, there is



generally supplied also a theoretic justification of the same principle: I refer to the usual attitude in the teaching of history.

Per contra where the children in the school are themselves encouraged to participate in its government, where masters and mistresses discount "righteous anger" in favour of sympathetic interest in their pupils and where opportunities are seized for showing the advantages of these principles over chauvinism in international, inter-racial and inter-class relationships, the emotional atmosphere improves. As helpfulness to one another replaces moralizing, the students find it possible to settle down much more calmly to their work.

Lastly, the placing of even the lower animals outside the pale of human sympathy, as is done wherever "blood-sports" are encouraged, is a bad element in the soil. This conclusion may be hard to verify, but some facts point to it. It is often the case that the duller children are the more cruel. The mind which is fed on sadistic excitement perhaps finds intellectual activities tame by contrast. On the positive side, children certainly learn very much from friendship with animals. The care of pets is desirable in so many ways that the modern school will not neglect this opportunity of at once enlarging sympathy and knowledge.

In conclusion let it be reiterated that just as education is a supreme force in civilization, so is the converse also true. A considerable degree of civilization is a pre-requisite to the attainment of those intellectual values which education claims as her special fruits. Among such needed elements of civilization we have emphasised the scientific spirit, the absence of prudery, sane health-habits, mental hygiene, a co-operative social order, mistrust of violence, considerate social habits and universal compassion.

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## ANALYSIS OF THE BHIKKHU-PATIMOKKHA

BY DR. NALINAKSHA DUTT

(Of the Calcutta University).

There are two Pātimokkha codes, one for the monks and the other for the nuns. In each code there are nine sections, and the ecclesiastical offences are arranged in them in a gradual order from the more serious to the lighter ones.

SECTION I mentions four offences under the heading *Pārājikā* [=lit. those immoral actions by which a bhikkhu is overcome (*parājita*), i.e., make him unfit to remain within the order]. Commission of any of these entails expulsion from the order. These four relate to misconduct with women or animals, theft, murder or abetment of murder, and exaggeration of one's power of performing miracles, etc.

SECTION II deals with thirteen offences under the heading *Saṅghādisesa* (*Saṅgha + ādi + śeṣaḥ*). It is so called because absolution from the offences committed under this section must have the sanction of the Saṅgha at the beginning and end, that is, a monk is first taken before the Saṅgha for the punishment to be undergone by him, i.e., temporary exclusion from the Saṅgha and so forth, and then after having undergone the punishment, he is to appear again before the Saṅgha (composed of at least 20 monks) to obtain permission for rejoining the order. Of the thirteen offences, the first five relate to sex-matters; the next two (6-7) to the construction of cottages by monks; nos. 8-9 to false accusations; nos. 10-11 to dissensions in the Saṅgha; and the last two (nos. 12-13) to obstinacy of monks and their refusal to have admonitions.

SECTION III speaks of two kinds of offences concerning the conduct of a monk with a woman. The guilt of the monk may or may not be of a serious nature, so the punishment may range



from that inflicted for Pārājikā to Pācittiya. On account of this reason, this section is entitled *Aniyatā* (=lit. to be decided).

SECTION IV is called *Nissaggiyāpācittiya* (*naiḥsargika-prāyaścittikāḥ*). It contains twenty-six restrictions to be observed by monks while accepting gifts of robes (*cīvara*), woollen mats (*santhatam*), bowl and medicinal requisites—and four miscellaneous rules, one (no. 181) of which is about the acceptance of gold and silver, two (nos. 19-20) are about the engagement of monks in buying and selling, and the fourth (no. 30) is a general director that a monk must not appropriate to himself anything given to the Saṅgha in general. The punishment prescribed for the offences falling within this section is that the things, received by a monk in contravention of the condition imposed, must be given up (*nissaggiya*) and then must express regret for it (*pācittiya*) formally.

SECTION V is entitled *Pācittiya* (Jib. Ituñ byed = *pāpātmikā*) and contains ninety-two rules, which, it seems, have been drawn up as circumstances have arisen and hence lack a system. There are in it restrictions prohibiting the monks from lying and slandering,—digging earth or cutting trees or drinking water carelessly and thereby committing insecticide,—giving food to the Parivrājakas or Acelakas,—showing disrespect to the teaching of Buddha, Vinaya teachers or the rules of the Pātimokkha,—instructing unordained persons or giving ordination to persons below twenty,—not complying with the conditions laid down for imparting instructions to nuns,—visiting soldiers or entering king's chamber,—removing valuables from a monastery,—giving unnecessarily mental pain to comrades,—bringing a false charge of *Saṅghādisesa* against any monk,—sleeping with unordained women,—and disobeying the orders of the Saṅgha. Besides these prohibitions there are some general directions regarding bed, seat, robes, bath, and such other things of daily life of a monk while living in a monastery. The offences included in this section are regarded not serious and hence expiation from them is attained by simple confession before a monk or by self-imposition of *parivāsa*.

SECTION VI contains four rules and is entitled *Pāṭidesaniyā*, i.e., absolution from the offences included in this section is obtained by formal confession. All the rules relate to the taking of food by a monk.

SECTION VII entitled *Sekhiyā* contains 75 instructions, in eight sub-sections, for the good conduct of monks. By the first twenty-six rules, bhikkhus are directed how to enter into the houses of laymen ; by the subsequent 35 rules (26-60), they are instructed how to take food inoffensively and how to behave while eating, and after finishing, meals. Rules nos. 61 and 62 prohibit monks from entering into a sick-room with shoes on, and the rules nos. 63-72 point out the places and circumstances, in which instructions are not to be imparted to laymen and the last two (nos. 74 and 75) forbid monks from committing nuisance on green grass or in water.

As this section deals with more or less general advices for good conduct, no punishment is prescribed for person deviating from the rules.

The last or SECTION VIII is entitled *Adhikaraṇa-samatha* or ways of settling disputed matters. Strictly speaking, this section cannot be regarded as a part of the *Pātimokkha*. The reason for its inclusion is very probably the fact that the observance of the *Pātimokkha* rules occasioned differences of opinion among the members of the Saṅgha and hence, some rules became necessary for their settlement. The rules are as follows :—

(1) *Sammukhavinaya* (*Mvyut. sammukha-vinayaḥ*) = the method of settling disputes either in the presence of the Saṅgha, *Piṭakas* (i.e., *Sutta* or *Vinaya*) or by the disputing persons' coming face to face and making up the difference. [The last two alternatives are not given in the *Majjhima* (II, 147)].

(2) *Sativinaya* (*Mvyut. smrtivinayaḥ*) = the method of settling disputes, arising out of a charge that may have been brought against a monk who denies it, by requesting him to appear before the Saṅgha and to declare that he is innocent



as far as his memory goes. The members who form such a Saṅgha must be distinguished in the power of recollection.

(3) *Amuḥhavinaya* (*Mvyut. amūḍhavinayaḥ*) = the method of settling disputes, arising out of un-Vinayic acts done by a monk while he was not in a sane mood inspite of the repeated remonstrance made by other monks against such actions, by requesting the former to appear before the Saṅgha and declare that for some time he lost sanity and regrets for the improper deeds done by him during that time.

(4) *Paṭiññā* (*Mvyut. pratijñā-kārakaḥ*) = formal (and not indirect) confession of a wrong committed by a monk in the presence of another monk (who must be senior to him according to the *Majjhima* II, 248). Strictly speaking, it should not have been included in the *Adhikaraṇasamathas*, but perhaps the questioning of the formality and informality of a *paṭiññā* occasioned frequent disputes and that led to its inclusion in this section.

(5) *Yebhuyyasikā* (*Mvyut. Yad-bhūyasikīyaḥ*) = settlement disputes by votes (*salākā*) in a large assembly of monks. Literally the word means that (*yad*) which is to be settled by a fresh (*bhūyas*) appeal to a larger assembly. From the illustration given in the *Cullavagga* (IV, p. 97), it is apparent that *yebhuyyasikā* method was taken recourse to only on the failure of the *ubbāhikā* method (i.e., decision by a committee formed out of the whole assembly of monks). Both the *ubbāhikā* and *yebhuyyasikā* methods of settling disputes are carried out by means of *salākā* (votes), the distributor and scrutiniser of which must be a well-qualified monk formally chosen by the Saṅgha for the occasion as the *salākagāhāpaka*.

[In the *Majjhima* (II, p. 24) *yebhuyyasikā* is placed after *sammukhavinaya* and is interpreted in a slightly different form. Here it means that when the dispute is not settled by a Saṅgha by the *sammukhavinaya* process, its decision is referred to another parish where the members of the Saṅgha are larger in number ; such cases are called *yebhuyyasikā*].

(6) *Tassapāṭiyyasikā* (*Mvqyut. tat-svabhāvaiṣyaḥ* (?)). This method is adopted when a monk prevaricates, *i.e.*, first confesses his guilt and then denies it or *vice-versa*. The *Majjhima Nikāya* (II, 249) says that in trying to exculpate himself, he, in fact, indirectly implicates himself in the commission of an offence.

Its procedure is as follows: The guilty monk is brought before the Saṅgha and is reminded of his guilt. Though he vacillates, he is charged with an offence and then after the formal three proclamations the due punishment is inflicted upon him.

(7) *Tiṇavatthārakā* (*Mvyut. tṇaprastāraka*). This method is adopted when there is the likelihood that the matter of dispute if discussed in an open assembly will give rise to questions which may impair the well-being of the Saṅgha. The *Majjhima Nikāya* (II, 250) offers a better interpretation. According to it, this method is to be adopted only when a group of monks breaks some laws and they in a body regret for it. The procedure to be adopted in such cases is to shut up any discussion relating to the matter. As filth, which, if disturbed, becomes a greater nuisance, and the safest way is to cover it up by grass, so also some matters relating to the Saṅgha should be shelved in the interest of the Saṅgha. [Note.—An excellent exposition of these seven methods is given in the *Majjhima*, II, pp. 247-9; *Aṅguttara*, I, p. 99; IV, p. 144].

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## BOOK REVIEWS

Fiery Strong-hold by Nicholas Roerich. Publishers—The Stratford Company, Boston, Massachussets, U. S. A.

This is the eighth of Roerich's works and is devoted mainly to his concept of culture. The book consists of a large number of articles and essays written on different occasions—the first after which the book takes its name being styled "Fiery Strong-hold." By the expression "Fiery Strong-hold", is meant the citadel of culture, to which the suffering world must turn for shelter. Roerich gave the following definition of culture in his address on the occasion of his election as Supreme President of the world League of Culture: "Culture is the reverence of light. Culture is the love of humanity. Culture is fragrance, the unity of life and beauty. Culture is the synthesis of uplifting and sensitive attainments. Culture is the armour of light. Culture is salvation. Culture is the moving force. Culture is the Heart. If we gather all the definitions of Culture, we find the synthesis of active bliss, the altar of enlightenmeent and constructive beauty" (p. 107. The Heart of Culture). In this book, the illustrious author discusses the function of culture as a cure for all ills in modern civilisation and also enunciates the principles upon which his plan for international protection of culture is founded. In the first article on the Fiery Strong-hold, Roerich emphatically lays down his superb idea about culture—that culture, if it is to be the moving force which can refine and sensitise human relations, must be part and parcel of our daily life—"not a confused and hazy occultism". Roerich is one of that noble band of thinkers, whose thought soars far above the region of bigoted nationalism and to whom the entire world seems to be but one family. And as one reads Roerich's pages, one simply desires that the different parts of the globe were possessed of more

men having Roerich's broad vision and spiritual understanding. His essays, viz., "Fiery Strong-hold", "Agni—the transmuter" "Synthesis" "Armour of light", "The Anguish of the Planet", "The Island of Tears", "Seal of the Age" "Rishis", "The Sword of Gesar Khan" "Maitreya" "The Music of the Spheres"—to name only a few—will shine for ever like bright gems in all literature. Get-up of the book is excellent.

SUSIL CHANDRA KHASNABIS.

BHAGABAN GAUTAMA BUDDHA (in Hindi)—By Revd. Bodhananda Sthavir, published by Bhikkhu U. Ottama. Pp. 300, Price Re. 1.

The purpose of this publication is to popularise the life and Teaching of Lord Buddha among the Hindi-speaking public. It is written in a popular style to make it attractive to the masses. Copies may be had of the Maha Bodhi Book Agency, 4A, College Square, Calcutta or Sarnath, Benares.

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## CORRESPONDENCE

To the Editor of "The Maha-Bodhi, Calcutta.

DEAR SIR,

For the February and March numbers of "The Maha-Bodhi" there are two articles by Mr. Jayasundara on the subject of the first precept. They are written in a very sarcastic vein and are evidently intended as a rejoinder to a letter I wrote some time ago to the Editor of "The British Buddhist."

Now, we certainly all agree that killing is wrong, and the question is only whether it is allowable under certain extraordinary circumstances, especially when it is done to relieve a person or animal from incurable suffering or to prevent a "seemingly" greater calamity. I say 'seemingly' for we can



of course with our limited reasoning powers never be absolutely certain about the result of any of our actions. And though as Mr. J. says the Dhamma is not to be realized by mere logic, it is only by our reason and its logic that we can do or omit doing anything. And if it is dangerous to interfere with *Kamma* it ought to be wrong for a physician to try and cure a patient and it would be wrong for us to try and save a person fallen into a lake or river, for it might be his *Kamma* to be in that position and woe to me if I interfere with that law, provided always that I could interfere with it, for that law is certainly more powerful than I.

I write these lines not for the purpose of convincing Mr. J. or others who are of his opinion, for that would evidently be impossible, but only to explain my view of the question.

C. T. STRAUSS.

Frankfurt on M. April 9, 1934.

P.S.—A few days ago I saw a dog being run over by a motor car ; the poor animal was writhing in terrible agony, his belly was split open and the bowels were protruding and lying in the dust. He might have lived an hour or two longer but I wanted to put him out of his misery and called a police man who shot him. I know when I called the policeman that he would do so and I therefore am just as much the murderer of that dog as the policeman or in fact more so. Still I did not feel the least compunction and was rather glad when the dog was dead, and I would act similarly under similar circumstances.

As regards vermin : We have a certain kind of moth which eats wool and only wool. If we did not use some means to kill them or their eggs all our woollen clothes would soon be full of holes and as in this climate we are obliged to wear woollen clothes, at least in winter, only a rich person could afford to buy a new suit of clothes every few months, and what should the poor do?

[Mr. Strauss writes to us again under date 10th April, 1934, in continuation of his letter printed above. Eds.]

"As long as *Kamma* is one of the Brahma-Viharas I shall try to practise it whenever an opportunity offers itself. In cases like those mentioned by me it is often difficult to decide what to do, as there arises a seeming contradiction of one of the Silas. The decision is purely individual and depends on the character of the person, therefore really on his *Kamma*. We must, however, beware of attributing too much to *Kamma* which would be pure fatalism which certainly is not pure Buddhism."

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## NOTES AND NEWS

### WESAK GREETINGS.

We offer our friendliest greetings to the Buddhists everywhere in the world, and invite them all to observe the Holy Season of our Lord's Birth, Enlightenment, and *Parinibbana* in a fitting manner. No message of peace has ever come as unequivocally as from the Buddha but man's selfishness has barred the door to his happiness and to the world's peace, and there are still wars and calamities of which man himself is the cause. Let us remember in this season the words of the Master who declared the mystery of suffering and the way to end it, and let us try earnestly to establish peace and goodwill on earth with the help of their unerring light.

We offer once more our friendly greetings to our co-religionists and to all those who are in sympathy with our work.

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### THE BUDDHADAY TO BECOME A HOLIDAY.

The list of public holidays in this country is unfortunately blank as far as the Buddhists are concerned. The Hindus, the Mahomedans, and the Christians are permitted to celebrate



their religious festivals, free from the routine of their weekday life. The Buddhists are a minority, and it will be unreasonable if they insist upon public holidays in honour of all the days that are sacred to them, but it will be an act of simple justice to grant them a public holiday on the Buddhaday which is the holiest day in their calendar, and a day, too, of profound significance in universal history.

We hope that the Government will not be slow to recognize the fairness of this demand, and allow them a holiday on this sacred occasion for the sake of bare justice.

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#### THE FIRST DEATH ANNIVERSARY OF SRI DEVAMITTA DHAMMAPALA.

At a crowded meeting of the citizens of Calcutta held on Sunday the 29th April, at the Buddhist Hall, College Square, many glowing and eloquent tributes were paid to the memory of Sri Devamitta Dhammapala who passed away exactly on this day a year ago. The anniversary coincided with the full moon day of Vaisakha. An oil painting of the Venerable Devamitta was placed above the platform and Buddhist visitors paid their reverence to it as they entered the hall.

The Hon. Mr. Justice M. N. Mukerji, President, Maha-Bodhi Society, presided and the following persons were noticed in the audience. Revds. U. Ottama, Fuji, Messrs. Hirendra Nath Datta, Sachindranath Mookerji, Prof. Benoy Kumar Sarkar, Messrs. Sris Chandra Chatterjee, D. K. Barman, K. C. Roy, S. N. Rudra, and Mr. B. R. Barua and Swami Satyananda.

The meeting commenced with the taking of the five precepts and a song sung by Mr. Maniklal De.

Mr. Devapriya Valisinha, General Secretary, Maha-Bodhi Society in welcoming the guests, said that the late Ven. Devamitta Dhammapala had many noble traits in his character. He was a great orator, a great missionary and an undaunted pioneer in the field of Buddhist activities. Apart from these qualities which had been known to and appreciated by many, he had

another trait which impressed the speaker more than anything else : it was his keen sense of gratitude to those who helped him even in a small way.

Rev. U. Ottama, the famous Burmese leader, speaking in Bengali, said that above everything else Dharmapala was a great hero. His life was one long series of struggles against reactionary forces in society, religion and even in politics. He had to struggle against enormous odds but he never deviated from the path which he had deliberately chosen for himself. Rev. U. Ottama then narrated in detail how Dharmapala had to start work in Calcutta with humble means and the trouble and difficulty he had to pass through to achieve success. That he eminently succeeded in his mission is evident from the awakening among the Buddhists all over the world. In conclusion he said that he himself had learnt many things from him and the work he was able to do for his country and religion was inspired by the life of Sri Devamitta.

The Hon. Mr. Justice M. N. Mukerji then addressed the gathering as he had an engagement elsewhere and could not stay till the very end. In a feeling speech he dwelt on two main aspects of the life of the great leader, viz. his nationalism and his religious faith. From an early age Dharmapala had felt keenly for the sufferings of his own people and had devoted his time to awakening the national consciousness of his countrymen in Ceylon. He had realised that no progress was possible for them until they became nationalists and developed their own culture in accordance with the genius of their civilization. For this he struggled hard and succeeded beyond expectations.

He was not only a nationalist but a great missionary of his faith. He was so convinced of the truth of his religion that he devoted all his energy to its propagation throughout the world.

The Hon. Mr. Justice M. N. Mukerji then narrated how he came in contact with the great man and the conversation he had with him before his last departure for Sarnath. He was



closeted with him for over two hours during which time he had the opportunity of making an estimate of his greatness, and he could say that in the course of his life of nearly sixty years he had never come across a man who had inspired him so much as the Late Ven. Sri Devamitta Dhammapala had done.

Mr. Hirendranath Datta, who spoke next, gave an account of his early life and of how the Buddhist movement started in Bengal. Buddhism to-day is studied by a large number of people but at the time when Dhammapala came out to India this was not the case. Except a few scholars who took merely an academic interest in it, there were practically none who regarded Buddhism as a way of life. It was the incessant activity of Dhammapala for nearly 45 years that brought about the present change of attitude.

Prof. Benoy Kumar Sarkar compared the lives of Swami Vivekananda and Dhammapala and said that they were the two great men whose influence on the youth of India had been exceedingly beneficial. It was Dhammapala who prophesied a great future for Japan and invited countries like India to emulate her example. To-day his prophecy has come true and Japan is marching forward as a world power.

Other speakers included Messrs. Sachindra Nath Mookerji and B. R. Barua.

CALCUTTA CORPORATION REQUESTED TO NAME A STREET  
IN HIS HONOUR.

Before the meeting closed the following resolution was passed unanimously. In proposing the resolution the Hon. Mr. Justice M. N. Mukerji observed that the Corporation of Calcutta had perpetuated the memory of many great men in this manner and the request made in the resolution was not therefore unusual. If it was not possible to alter the name of College Square East the Calcutta Corporation could choose some other suitable street for honouring the memory of the great Buddhist leader.

## THE RESOLUTION.

"The citizens of Calcutta in a public meeting assembled on the first anniversary of the passing away of Ven. Sri Devamitta Dharmapala earnestly request the Corporation of Calcutta to designate a street after his honoured name in view of the manifold services he had rendered to the cause of Indian culture."

With a vote of thanks to the chair, and after some light refreshments the meeting broke up at about 8-30 P.M.

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## MR. STRAUSS' GIFT TO THE M. B. SOCIETY.

Mr. C. T. Strauss of Zurich has lately offered a fine collection of English and German works on Buddhism to the Library of the Mulagandha Kuti Vihara, Sarnath. These books number well over three hundred, and form a rare collection. They are being catalogued, and further particulars about them may be published in the pages of this journal.

Mr. Strauss, it may be remembered, was the first in Europe to take the five precepts, and declare himself a Buddhist. The late Sri Devamitta met him in Chicago at the Parliament of Religions held there in 1893, and was responsible for his conversion to Buddhism. He had been a life-long friend of Dhammapala, and a constant supporter of the Maha-Bodhi Society. It was an act of sacrifice for Mr. Strauss to part with the valuable possession, and we thank him sincerely for this generous gift.

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## GRIEVANCES OF KASHMERE BUDDHISTS.

It seems that our note on the subject in the April number of The Maha-Bodhi was not sufficiently explicit, and that a further elucidation of the matter is called for. We hasten to supplement the note, amending it a little where necessary,



The customary law of inheritance among Hindus, Mahomedans, and Buddhists, in Kashmere, equally prohibits the passing of ancestral property to an heir who becomes an apostate. The Mahomedans, we are informed, desired this law to be changed as they thought that its operation was prejudicial to their winning new converts to Islam. The question was investigated by the Glancy Commission, and it was decided on its findings that the customary law according to which religious apostasy led to exclusion from ancestral property was to continue its vogue. The customary law of the Mahomedans in this particular instance was thus secured by the recommendations of the Glancy Commission. The Hindus also obtained support for their customary law in respect of inheritance from the Glancy Commission.

The Buddhists of Ladakh, having the same customary law as the Hindus and the Mahomedans regarding an apostate heir, do not, it is to be regretted, enjoy the same measure of protection from the courts. Cases have occurred where the heir renounced Buddhism without loss of the ancestral property which, thereafter passed into the hands of the Mahomedans, while the lawful heirs were either turned adrift or were left starving.

The great injustice involved in denying to the Buddhists the protection of their customary law should be immediately redressed, and we make an urgent appeal to the enlightened Government of His Highness the Maharajah to extend to the Buddhists the special provisions of the Glancy Commission to safeguard their interests, and if possible, to restore to the Buddhists the properties which had been so unfairly alienated from them in the past by a flagrant violation of their customary law of inheritance. We hope that remedy will be soon forthcoming for the Buddhists under the able and sympathetic administration of Col. Colvin, the Prime Minister.

## DR. C. L. FABRI ON BUDDHIST ART.

Dr. C. L. Fabri of Leydon University (Holland) who had for some time been personal assistant to Sir Aurel Stein, the celebrated explorer, gave a lecture on "Life in Ancient Buddhist Art" on April 16 at the Hall of the Maha-Bodhi Society, Calcutta, illustrating it with lantern slides. Dr. Fabri ably opposed the view that Buddhism is a gloomy, world-shy, monkish religion, and for evidence he pointed to the earliest monuments of Buddhism, the *stûpas* of Barhut and Sanchi which are full of activity, vitality and optimism. The faces of the railings are entirely covered with reliefs teeming with life and an intense delight in the beauties of Nature. Animals and flowers, men and women, gods and goddesses, scenes of hunting and warfare, every inch of stone shows that Buddhism is not a gloomy, world-shy, monkish religion, but a belief in the value of life, provided that it is a moral and ethical life.

We give below some passages from his address to show how Dr. Fabri leads up to this vindication of the abundant joy and vitality in Buddhism, which have been so often missed by those who lack his insight and understanding:

"Art is an expression of thought, and Buddhist art must necessarily be an expression of Buddhist thought. Whatever we found in a Buddhist monument of a time, would be characteristic of the attitude of the Buddhists of that time and place. If the people were different and if their ideals and ideas were different, then their monuments, sculptures, and paintings would have been different too.

"It was often said that Buddhism was essentially pessimistic, that Buddha taught asceticism, self-torture, world-renunciation and world-hatred. If that were true, then those ideas would somehow have found expression in Buddhist monuments. Pessimistic people made pessimistic monuments and people who looked upon the world with disgust, and hated it would not depict the world and its joys and delights in their art.

"Buddha was the only Teacher who allowed lay followers to be members of his *Sangha*, while all other teachers insisted



on their members' becoming hermits and monks. Buddhism always stressed the importance of an active, ethically high life, not the retirement and salvation of the individual".

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#### TO OUR CONTRIBUTORS.

We convey our especial thanks to the contributors to The Maha-Bodhi for the valuable help they have rendered in maintaining its tradition, and hope that they will continue to support the journal by their articles etc. The Maha-Bodhi, first issued in May 1892, completes its forty-second year this May. It is gratifying to remember that during this considerable period The Maha-Bodhi has been able to fill a real want in this country by its plain yet reliable presentation of all the aspects of Buddhism.

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#### THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION.

It is with much pleasure that we have to announce to our readers the registration of the International Buddhist University as an Association under the Societies' Act of the Government. This is a definite step forward towards the realisation of the idea of establishing the University. A vast organisation which a University presupposes cannot but be a matter of slow growth and development. The members of the Dhammapala Memorial Committee have just reasons to congratulate themselves on what may rightly be called an achievement. The work of the University Association will shortly be taken up.

The International Buddhist Academy with its imposing list of 75 Orientalists as Fellows will constitute a very important department of the University Association. The Fellows will be invited to give lectures at different centres of Oriental

Culture on behalf of the Academy with a view to a clear exposition of Buddhist Philosophy, Art, and Literature. These lectures will be published as Bulletins. The Academy will also undertake the editing of texts, and work of a connected nature for a reliable interpretation of Buddhism as well as for making it more generally accessible. In a few days letters will be sent out to these 75 scholars containing invitations to prepare their lectures for the Academy.

The Hon'ble Mr. Justice Manmatha Nath Mukherji is the President of the International Buddhist University Association. Thanks of the Dhammapala Memorial Committee are due to him for the indefatigable interest he has taken in its work.

The duty of conducting the Association and the Academy has been entrusted to three Secretaries and a General Secretary. Brahmacari Govinda has been offered the position of the General Secretary. He is now in Ceylon doing some propaganda in connexion with the University Association and is expected to return to India in the course of the next month. Before he became a Buddhist Brahmacari he was known by his German name of Ernst Hauptmann. He is the author of a scholarly work on the Abhidhammakosa, and was for a considerable time Editor of the Benares Publishing House, Berlin. Recently he earned distinction as an Artist by the exhibition of his paintings at the Oriental School of Art, Calcutta, opened by the Consul-General for Germany. Messrs Devapriya Valisinha, P. K. Das, and Dr. Benoy C. Sen are the three Secretaries. Mr. Devapriya Valisinha has taken much interest in the Association, and it is expected that his visit to Japan will prove fruitful in the development of the scheme of the University. Mr. P. K. Das, M.A., B.L., Advocate, High Court, Calcutta, is the son of the late Sarat Chandra Das whose explorations in Tibet will long be remembered. Dr. Benoy C. Sen, M.A., Ph.D. (London), the other Secretary, is a Lecturer in the Post-Graduate Departments of Pali & Ancient Indian



History, Calcutta University. He will be in charge of the Academy.

Soon after the registration of the University Association three members of the Working Committee went to Sarnath from Calcutta to examine its suitability as the site of the future University. They also saw some influential men in Benares for securing their sympathy and co-operation for the work.

The members are satisfied that Sarnath will prove an ideal place for the purpose. The fields that lie all around the lands of the Maha-Bodhi Society can be acquired without any great cost, and as the M. B. S. is ready to offer all necessary facilities to the organisers of the University much initial difficulty is thus solved. There is a good library at Sarnath, and a number of buildings belonging to the Maha-Bodhi Society, erected for residential purposes. Further additions to them will be made in a few months. Thus Sarnath can be the nucleus of a University if all the available resources of accommodation and study are carefully used.

One noticeable drawback of Sarnath is the scarcity of water in summer. There is no actual scarcity at present but, if the place expands and more people are living there the problem will certainly arise. Sarnath has become a centre of attraction to thousands of pilgrims, and if they are truly anxious to aid in the task of rehabilitating the place this problem can be settled without difficulty.

Immediate electrification is also necessary. If a Dynamo is set up it will be of immense benefit to the residents at Sarnath. Considering the wealth thrown away often in the pursuit of useless things the cost of making these preliminary arrangements for the establishment of the University is very little indeed.

All sympathisers with our objects are earnestly requested to help us in every possible manner in facilitating the work of the Association and in building up the University which aims at being a centre of Eastern Culture and Philosophy, and at bringing all disputes to an end by the dissemination of the Doctrine of Peace promulgated by the Buddha.

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#### NEW BUDDHIST TEMPLES AT BALLYGANJ, CALCUTTA, AND RANCHI.

We are glad to announce that the foundation was laid of a Buddhist Temple at Ballyganj on May 1 at the instance of Rev. Fuji, a Japanese priest of the Nichiren sect. There was a large and distinguished gathering, mostly of Buddhists and Hindus. The consecration ceremony was performed in the Japanese language. It is hoped that the construction of the

building will be completed in the course of some months. The site of the Temple was presented by Mr. Jugol Kishore Birla, who, we are informed, has also made a liberal donation towards the cost of building the Temple. This is the first attempt made by the Japanese Buddhists to revive Buddhism in India, and we wish them every success in their noble effort.

Another Buddhist Temple was founded at Ranchi a few days after at the expense of the generous family of Mr. Birla. The opening ceremony was performed by Seth Jamnalal Bajaj. The image installed in the Temple was presented by the Maha-Bodhi Society. The Temple is situated at the Jonha Falls, an attractive site in Chota Nagput at a distance of some twenty-eight miles from Ranchi.

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#### FURTHER HELP FOR THE PUBLICATION OF MAJJHIMA NIKAYA.

Mrs. E. Hewavitarne of Colombo has sent a splendid donation of Rs. 500/- towards the cost of publishing this great work and has reduced our liability to just a little over Rs. 1,000/-. While we thank this generous Upasika for her liberal donation may we appeal to our readers once again to contribute the balance and help us to clear the debt we still owe to the Press.

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#### ADDRESS WANTED.

Mrs. Alexandra David-Neel wishes to know the name and address of the Hungarian Buddhist Association which sent her a letter without giving their address in a legible manner. If this note comes to their notice will they kindly send their address, written in block letters, to Mrs. David-Neel?

### FINANCIAL

#### EARTHQUAKE RELIEF FUND

Receipts:—Brought forward from the account published in April issue Rs. 778/10/0.

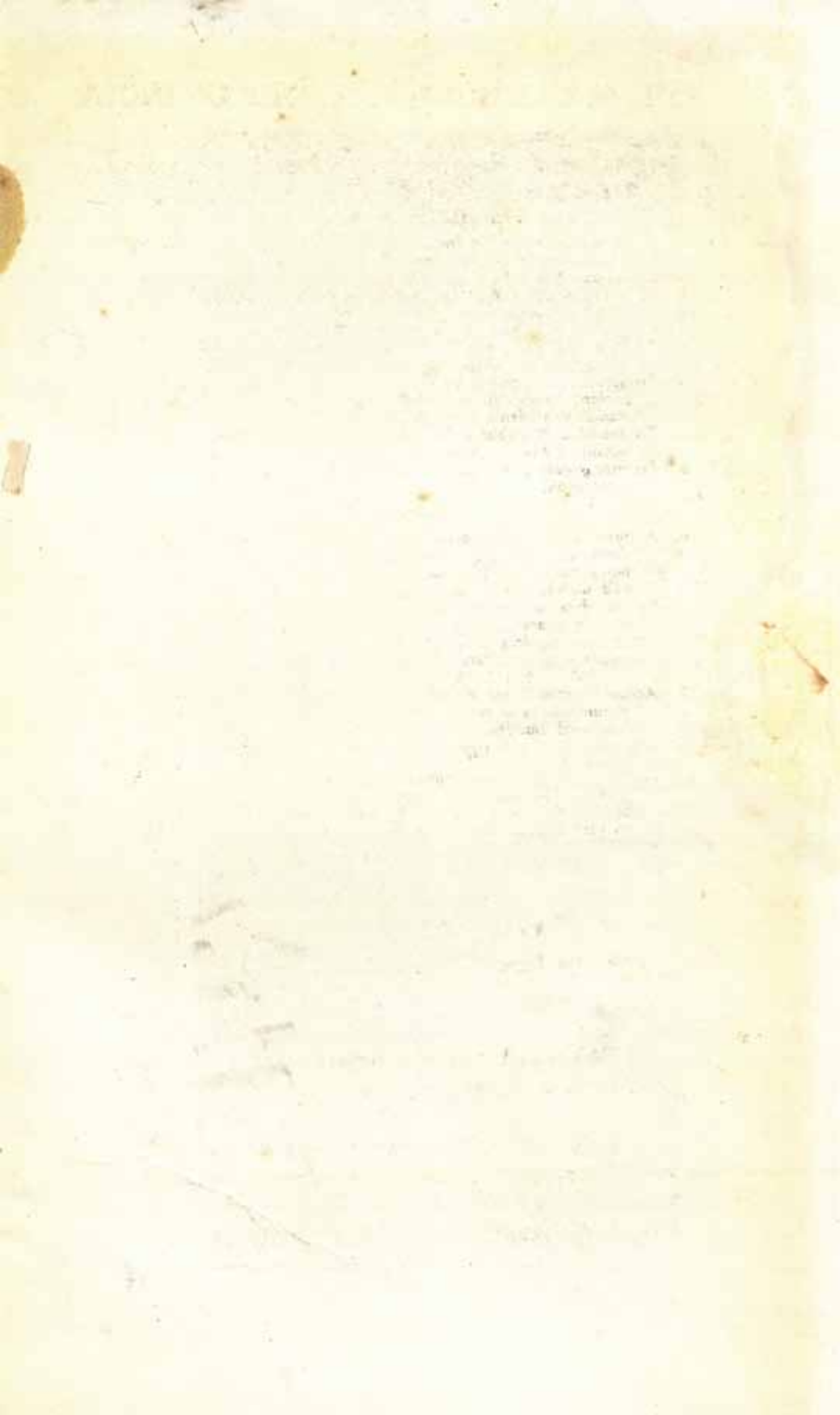
Chittagong Buddhist Association, Rangoon Rs. 100; V. Samuel Re. 1; K. D. Sugathadasa Re. 1; H. Lentis Re. 1; M. B. Wijeyasiri Re. 1; K. Wijeyasinghe Re. 1; Aloysius Fernando Re. 1; K. E. D. Abrew Re. 1; R. N. Wijesundera As. 8; R. T. Gunatilake Rs. 1; W. Themis Fernando Re. 1; G. H. Peiris Re. 1; P. Marthelis Fernando Re. 1; S. B. Rajakaruna Re. 1; R. C. Jayamantre Re. 1; K. Manis Fernando Re. 1; H. Davith Fernando Re. 1; H. D. Edmund Re. 1; T. A. de Silva Re. 1; Oliver Bastian As. 8; Peris Fernando Re. 1; E. V. Gunasekera As. 8; Hemachandra As. 8; Edward Peris As. 8; A. B. Fernando Re. 1; A. P. Piyasena Re. 1; S. Deonis Fernando As. 8; Miguel Fernando As. 8; H. D. F. Perera As. 8; Robert Perera As. 8; Elaris Fernando Re. 1; Peson Fernando As. 8; Paulu Anthony As. 8; Vincent Fernando As. 8; D. M. Jothidasa As. 12; Harmanis Fernando As. 8; William Fernando Re. 1; E. V.



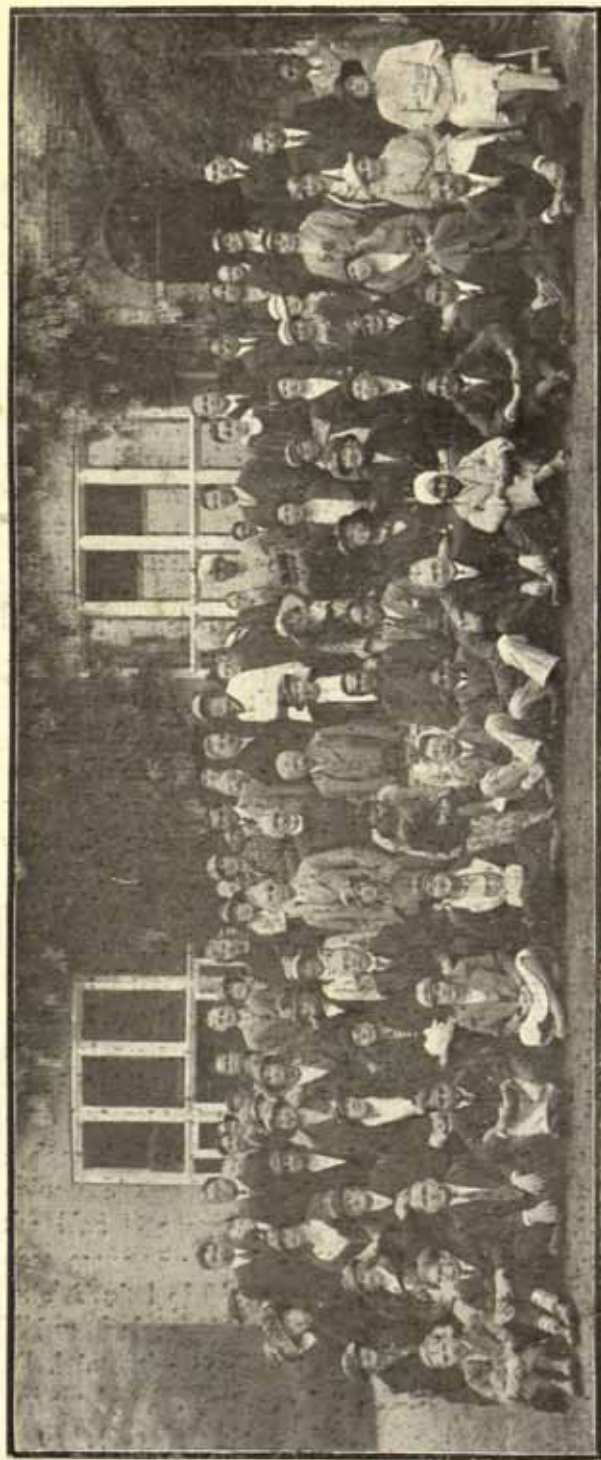
Chartune As. 8; Arumugam Re. 1; Muttiah As. 8; A. D. Elias Appoo Re. 1; John Perera Re. 1; W. Siyadoris Fernando Re. 1; K. Simon As. 8; K. D. Pedris As. 4; Henry Alvis As. 4; S. A. Weber As. 8; Lionel Bastian As. 4; B. F. Amarasekera As. 8; W. Peter de Silva As. 8; H. A. Perera Re. 1; Baron Perera As. 8; A. Joseph Re. 1; I. W. Perera As. 4; D. H. Perera As. 4; P. B. Perera Re. 1; B. M. Fernando Re. 1; A. A. M. Sally Re. 1; H. H. Fonseka Re. 1; B. Thos. Perera Re. 1; L. F. Tissera As. 8; N. M. Govinda Re. 1; M. W. Perera Re. 1; L. Peris Re. 1; I. Wijegoonsekara As. 4; W. P. Sirisena As. 8; H. N. Udenis Silva As. 8; A. L. A. Silva As. 8; T. S. Kitchelan Re. 1; D. S. Jayasinghe As. 8; K. Peter Silva Re. 1; A. Don Ranawaka As. 8; A. J. Ally As. 8; S. A. Somadasa As. 4; S. D. Richard Re. 1; K. W. Jayatilleke As. 4; J. K. Don Alfred As. 8; J. D. James As. 8; H. D. S. Perera As. 8; E. M. Sedikem As. 8; Peter Rodrigo Re. 1; M. Eddie Peris As. 8; H. Dissanayake As. 4; B. L. Salgado As. 8; Jadin Fernando As. 4; R. A. Simon Singho As. 4; V. Tennekoon As. 8; D. E. Weerapperuma Re. 1; K. Bartholis As. 4; M. D. Costa As. 8; W. M. D. Ebert As. 4; B. D. Somadasa As. 4; K. H. Piyadasa As. 8; W. D. Somapala As. 4; A. Ranasinghe Re. 1; S. D. Cornelis As. 8; G. Dharmadasa As. 4; W. Chas. Perera As. 4; W. M. E. Perera As. 4; Albert Silva As. 4; L. D. Alwis As. 4; L. A. Podiappuhamy Re. 1; Francis Perera As. 8; R. Simon Fernando Re. 1; M. K. Albert As. 4; S. Ganegoda Re. 1; P. P. Terrance As. 4; W. Caldera As. 4; Albert Perera As. 8; W. M. Perera As. 4; D. V. Daniel Silva Re. 1; Walter Dassanayake As. 4; H. Gilbert As. 4; P. Dissanayake As. 4; D. D. Wijeyasinghe As. 8; G. S. Perera Re. 1; R. Nandoris Fernando Re. 1; R. Damson Fernando As. 8; B. W. Perera Re. 1; I. G. John As. 4; D. D. Senanayake As. 8; H. Hinniappu As. 8; K. T. James Appu As. 8; T. Norman Fernando As. 4; R. H. Ranasinghe As. 4; M. D. Robert As. 4; R. Simon Fernando As. 8; W. Don Wilbert Re. 1; A. D. Luwis As. 4; Pitchemuttu As. 8; Ramiah As. 8; M. Abeyasinghe Re. 1; K. Jinadasa As. 8; T. D. Sirisena As. 8; K. Richard As. 8; C. David Fernando Re. 1; R. W. Fernando As. 8; M. M. Rodrigo Re. 1; P. J. Perera Re. 1; A. A. de Silva Re. 1; H. N. de Jong Re. 1; K. M. Jinadasa Re. 1; H. L. M. Nanayakkara Re. 1; J. M. Rodrigo Re. 1; D. D. Samaraweera As. 8; K. D. Hendric Re. 1; R. W. Wickramaratne Re. 1; Mervyn Peris Re. 1; R. Dharmadasa As. 8; E. V. Perera Re. 1; M. E. de Costa As. 8; M. Herathsinghe As. 4; E. T. Koch Re. 1; J. P. Johnson Re. 1; W. A. Silva Re. 1; S. M. Charlie De Silva Re. 1; J. H. Tillakaratne Re. 1; W. H. Delgoda Re. 1; W. M. Marcus Fernando As. 8; H. Aloysius As. 8; D. L. Wickramasinghe As. 8; E. Joseph Silva As. 4; S. Romel As. 8; D. D. Senaratne As. 4; J. M. Fernando As. 8; R. D. Peiris As. 4; M. A. Wilson Perera As. 8; S. L. Silva Re. 1; W. James Re. 1; L. Podisingho As. 4; K. Wilbert Silva As. 8; H. Agiris Fernando Rs. 5; H. Thomas Perera Rs. 5; A. M. de Silva Rs. 2; Mr. W. E. Bastian, J. P., Rs. 12/8/-; Mrs. W. E. Bastian Rs. 12/8/-; Mr. W. Winstone Bastian Rs. 3; Mr. W. Lancelot R. Bastian Rs. 3; Mr. W. Donald Bastian Rs. 3; Miss W. Doris Bastian Rs. 2/8/-; Miss W. Selina Bastian Rs. 2/8/-; Miss W. Pamela Bastian Rs. 2/8/-; Total collection by W. E. Bastian Esqr., Rs. 158-8-0.

Collected by Mrs. Hira Rani Khanna Rs. 51/-; The Nanodaya Buddhist Association, Penang, Rs. 100/-; Lee Oon Saik Rs. 5; Grand Total Rs. 1,193/2/0.

EXPENDITURE :—Broughtforward from the account published in April issue Rs. 659/4/6. Chittagong Buddhist Association Rs. 100/- sent direct to B. Rajendra Prasad. Sent to Mr. Rajendra Prasad, Central Relief Committee Rs. 300; Total Rs. 1,059/4/6. Balance Rs. 133/13/6.







The above group was taken at "Southfield" Trumpington Road, Cambridge on the occasion of the celebration of Wesak Festival. Among those taking part were the Maharajah of Dharmpur State and the Maharani, and the Venerable P. Vajiranana Thera.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अल्लाय  
हिताय सुखाय देवमनुस्मानं । देसिथ भिक्षुवे अम्म' आदि कल्लार्थं मज्झे कल्लार्थं  
परियोसान कल्लार्थं साधयं सव्यञ्जनं केवलपरिपुक्कं परिमुहं ब्रह्मचरियं पक्कासिथ ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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Vol. 42. ]

JULY, B. E. 2478  
C. E. 1934

[ No. 7

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## BUDDHISM IN CHINA TODAY

*An address at the Maha-Bodhi Society, Calcutta.*

BY PROFESSOR JAN YUN-SHAN.

It has been more than two thousand years since Buddhism was born in India, and also about two thousand years since it was formally introduced into China, though the earliest date for such introduction is very hard to ascertain. According to the records of Chinese history, it is the Yung-ping tenth year of Min-ti of the Han Dynasty, namely 67 A.D., when Buddhism first reached China; but according to other books, it seems that even before the Chin Dynasty (246—207 B.C.) Buddhism had already arrived in China. Take for example



one old Chinese book called "Lieh-tsu", in which we find a passage, saying: "Confucius said, 'I have heard of a sage in the West, who set up order without rule; made people believe him without words; and enlightened all to act well without instruction. So majestic and supreme was he that no earthly name could be assigned him for nomination!'" Confucius, so far as we know, really lived at the same time as Buddha and what he meant by "the West" is, no doubt, India; for it was the ancient custom of China to call India as the "Western Kingdom" or the "Western Heaven", and to style herself as the "Middle Kingdom" or "the Glorious country." When he spoke of a "sage" with so much eulogium, it was quite possible that he meant Buddha together with his teaching and the culture of India. There is another Chinese book called "Classic Records", containing a statement that "In the fourth year of the King Cheng of the Chin State, eighteen monks headed by one Shih-li-fang came to China from the "Western Region" with classics and images of Buddhism and Buddha for the first time." Here the fourth year of the King Cheng of the Chin State (268 B.C.) is twenty-two years before the founding of the Chin Dynasty by him (then called Chin-Shih-Huang-Ti) with all China under his control. Other accounts of a similar nature in different books are too numerous to enumerate one by one. Now then, the question lies here: When Buddha was preaching his teachings in India personally, China had heard of Buddhism, and more than three hundred years before Min-ti of the Han Dynasty, it had spread into China, but why does the record of Buddhism appear for the first time in Chinese history only in the Yung-ping tenth year of Min-ti of the Han Dynasty? This is because Min-ti was the first Chinese emperor who formally welcomed Buddhism into the Imperial Capital of China. No such honour was ever done to Buddhism before this emperor, though it had somehow travelled into the country long ago, so that serious Chinese history made no mention of it; or probably such mentions,

even if ever made, might be regarded as improper and then sifted out by the so-called orthodox historians. Some people say such accounts of Buddhism as appeared in Chinese books other than history are for the most part incredible, but it seems to me we have to believe in them to a great extent, though not wholly and unquestionably; for in the life-time of Buddha the cultures of both India and China were prosperous and flourishing, and while the two great teachers Buddha and Confucius, one preaching in the "West" and the other in the "East", were shining far and near like the Sun and the Moon, there might probably exist some understanding between the two sages and some interflow between our two cultures. And Buddha, in the course of his preachings also often referred to "The Buddhist Land of the East", by which he might mean no other land than China. But all this is a problem of research in history, and it is needless for me to deal with it in detail.

And yet, it may not be improper to narrate a widely-believed miracle concerning the motive of Han-Min-ti to welcome Buddhism into his empire. It is described in a book called "Han-Fa-Pan-Nui-Chuan" (A sketch of Buddhist development in Han Dynasty) that Han-Min-ti, in the Yung-ping 3rd year of his reign (60 A.D.) dreamed, one night, of a golden Titan, sixteen feet tall, with radiant light on his head, and flying about the Palace Court. The Emperor not knowing what this miraculous symbol meant, told his wise ministers about the dream and asked for their explanation of it. One of the ministers Fu-Yi by name informed him that it was the incarnation of the Buddha of "Tien-Chu" (India). Then the Emperor ordered a pilgrim delegation under the leadership of the military general Tsai-Yin and the civil official Wang-Tsun to proceed to "Tien-Chu" for the welcome of Buddhism. Tsai-Yin and his party arrived, in the Yung-ping 8th year (65 A.D.), at Khotan, when they unexpectedly and fortunately met Kasyapa Matanga and Gobhrana who were just advancing with Buddhist classics and images towards



the Eastern Land. Hence they travelled back together and reached Lo-Yang, the then capital of China, the Yung-ping tenth year. As the Buddhist classics and images, it is said, were loaded on the backs of white horses, the Emperor, having accorded them all a hearty reception, specially built a temple, named "Pê-Ma-Szu" or "The White Horse Temple", for their accommodation. This is the first temple or monastery of Buddhism in China which still remains pompous and magnificent in the suburbs of the city of Lo-Yang, Honan in the central part of China. It can easily be imagined what a grand spectacle and memorable event was the imperial acceptance of Buddhism then! Such is the tale of popular interest about Han-Min-Ti and Buddhism for nearly the last two thousand years among the masses of Chinese people. And very likely the story can serve as a proof that the influx of Buddhism into China and the interchange of Indian and Chinese cultures must have taken place long before the reign of Han-Min-Ti; otherwise, how could the Emperor, all of a sudden, dream such a strange dream? How could his minister tell him the name of Buddha? How could he immediately venture to send ministers, civil and military, to go to welcome Buddhism? And how could it so coincidently happen that Matanga and Gobhrana were just advancing to the East with Buddhist classics and images? Such reasons are too self-evident to need any further argument.

Kasyapa Matanga and Gobhrana, having been in Lo-Yang, lived at the "White Horse Temple", preached the new gospel on the one hand and translated into Chinese some works of Buddhism on the other. Of all their translations the most famous is "The Forty-two Chapters of Classics", which greatly suits the Chinese taste and has been studied with interest by the public to the present time. But it would be better to say they compiled rather than translated "The Forty-two Chapters of Classics", for that work is not really a translation of any one complete book but a compilation of passages from different Buddhist books which they thought,

were most fit for the Psychology of Chinese people. The style of their work very much resembles that of Old Chinese Classical Works, such as "Filial Piety" "The Four Books", and "Lao-Tzu"; and if such phrases as "Buddha said", and "You Monks", were blotted out, then the reader could hardly know it to be a book of Buddhism. Besides this large work, Matanga and Gobhrana had some other translations which are, however, lost at present. Some tens of years later Anshikas, the Prince of Parthia, came to China in the Chien-Ho 2nd year of Han-Huan-Ti (148 A.D.) and was soon followed by Lokarsha of Indo-Scythia. These two Buddhist sages, who were well versed in Buddhism and profound in knowledge, at once devoted themselves partly to propagate the Buddhist religion and partly to translate the Buddhist books; especially Anshikas living in Lo-Yang for over twenty years translated into Chinese more than a hundred books of Buddhism. Then and then only, China began to see the marvellous width and depth of true Buddhist literature and true Buddhist Dharma. After this, virtuous monks and learned Buddhist scholars came one after another from India or the "Western Kingdoms" to carry out their Mission in China, and the most well-known names among others are Budhacinga, Dharmaraksha, Buddhahadra, Kumarajiva, Budhidharma, Subhakar, Vajrabodhi and Amogha. With regard to their deeds and accomplishments, there is not space enough to describe them here definitely.

Since so many great Buddhists travelled from India or the "Western Kingdoms" to China through thick and thin, some devoted Chinese monks were at the same time inspired by their examples and tried to visit India, the holy cradle of Buddhism, in spite of all difficulties and troubles. The foremost was Fa-Shien of the Tsin Dynasty who toured through Central Asia to India during the early years of the fifth century of the Western Era. After visiting tens of Kingdoms and spending about fifteen years, he returned to China with a treasure of Buddhist Classics. And later on, Hiuen-Tsang



of the Táng Dynasty came to India, also through Central Asia in the middle of the seventh century, and after a travel to above a hundred states and the lapse of seventeen years, returned to his Fatherland with six hundred and fifty-seven books of Buddhist classics. After Hiuen-Tsang came Yi-Tsing who sailed from Kuang-Tung to India, and after seeing over thirty nations and passing twenty-five years abroad, returned to China with four hundred books of Buddhist Literature. These noble monks not only translated into Chinese the Buddhist classics from Sanskrit but also wrote valuable books on travels of their own. The "Fu-Kuo-Chi" or "Records of the Buddhist Nations" by Fa-Shien, "Si-Yü-Chi" or "Records of the Western Kingdoms" by Hiuen-Tsang, and "Nan-Hai-Chi-Kuei-Chuan" or "The Messages From The South Sea" by Yi-Tsing are three famous books which have given vivid accounts of both the anecdotes and miracles of Buddhism and the people and culture of India. Hence they are valued not merely as pearls of Buddhist literature but also as guides to the study of the ancient history and civilization of India, so that they have been translated into several different languages, and command an international respect from all great scholars.

As a result of the visits and travels of the famous monks between these two countries, not only was Indian Buddhism conveyed to China wholesale, but also Indian culture to a considerable extent. The translation works of Buddhist literature in Chinese are numerous and unparalleled in quantity; during the period of about one thousand years from the Han Dynasty to the Yuan Dynasty, there are 190 translators whose names appear in the works, and 1,440 kinds and 5,586 volumes of translated works which still exist; but the unknown translators and the lost translated works are said to be countless in number. Besides, the work of translation was carried on with great care and caution, usually under the auspices of the emperors themselves. The translators were all learned and wise Buddhist scholars who sat down to work

in company for the purpose of securing mutual consultation and reference ; and every word, every sound, and every meaning must undergo deliberate discussions, before it was written down on the paper. In the Dynasties of Sui, Táng, and Sung, there was established a special institute for translation, in which there were nine departments for the sake of division of labour : some translated the sentences ; some ascertained the pronunciations ; some studied the meanings ; some beautified the style ; some corrected the errors ; some supervised the whole work ; and what not. As for methods of translating, strict rules were laid down for all translators to follow, as there were in the Táng Dynasty "Five Limits" and in the Sung Dynasty "Six Rules". How much superior they were to the so-called modern scholars who write so cheaply and translate so hastily ! The Chinese Buddhist monks and scholars in different ages also did a great deal of creative work besides translation, and tried their best to arrange the Buddhist writings in order, to study and explain the philosophical principles of the Religion so as to make Buddhism attain a high stage of brilliancy, perfection, and prosperity. All the translated works of Buddhism in the various ages are now edited into one grand, compact entirety called "San-Tsáng" or "Tripitaka", which consists of three portions : (1) *Sutra-Pitaka*, (2) *Vinaya-Pitaka*, and (3) *Abhidhamma-Pitaka*—generally named together "*Ta-Tsáng-Ching*" or "The Great Scriptures of Buddhism". The number of volumes of this great work together with the original writings on Buddhism by Chinese themselves are estimated to be above ten thousand. The important classics of Buddhism in Ancient India have been nearly all translated into the Chinese language, and what is now lost in India can be found in Chinese translations. It is, therefore, absolutely necessary to study Buddhism through Chinese books, if we want to know this great religion thoroughly to-day ; and it is no hyperbole but a statement of fact, when I say Chinese



is the only modern language from which perfect Buddhism can be sought out.

Since the formal introduction of Buddhism into China in the Han Dynasty, the Kings and Emperors of the successive dynasties have often taken a personal charge, for the most part, to protect and promote it. Temples were built, pagodas erected, sacrifices offered, monks and nuns supplied, at the expense of the public treasury. At present, large temples, high pagodas, and great monasteries are scattered over the whole country, and there is a famous line in one Chinese poem, saying:

"Mountains high and happy, Buddhists most occupy."

This means that most of the famous pleasant mountains in China are covered with Buddhist temples, pagodas and monasteries, and full of the traces and monuments of Buddhism. How could such a great success be achieved but for the aid and favour of the different Emperors at different ages! There were, however, a few narrow-minded kings who could not understand Buddhism and did it some harm, such a firstly, Tái-Wu-Ti of the Northern Wei Dynasty who burned, in 438 A.D., Buddhist books and forced the monks to become common citizens, secondly Wu-Ti of the Northern Chow Dynasty who destroyed, in 574 A.D., monasteries and banned Buddhism; thirdly Wu-Tsung of the Táng Dynasty who also broke down, in 845 A.D., Buddhist temples and images. This is generally known in China as "The Scourge of Three Wus on Buddhism", but such hard times were quite short and the evil effect was very slight, too. There are moreover, two striking and interesting events in the history of Buddhism in China, that is, we had once an "Emperor-Monk" and once a "Monk-Emperor". Liang Wu-Ti of the Southern Dynasty thrice cast away his worldly crown and became a monk in the "Túng-Tái Temple"; hence he was titled the "Emperor-Monk", and we can find even now the traces of his deeds at Nanking, the present Chinese capital. The founder of the Min Dynasty Tái-Tsu was at first a monk in "Huang-Chio

Temple" who drove away the Barbarous Mongol King, made himself Emperor of all China, and filled up a glorious page in Chinese history; hence he was styled the "Monk-Emperor". As regards other virtuous and learned monks who either faithfully served the Emperors or successfully preserved the order of the community, they are too large in number to be spoken of individually.

During the early years of the Tsin Dynasty all the Emperors had faith in Buddhism; the country was also powerful and peaceful; and Buddhism enjoyed as much prosperity as ever before. But in the last years of the Manchurian regime, Buddhism as well as the Nation itself sank into a state of obscurity and degradation. At the same time, European civilization burst into the Far East like a storm and there was consequently a great stirring in the Chinese minds under the strange, chaotic circumstances. The cultured people, then, hoped for a Reformation of the Nation, so that the old system of civil examination was abolished, new schools after the European model were established, and students were sent abroad to learn the Western methods and pursue Scientific Knowledge. But the new-educated persons were, at the very first sight, puzzled and bewitched by the showy, glistening appearances of machinery and materialism, and gazed at them with gaping mouths of wonder. Then wonder begot admiration; admiration, worship; worship, imitation. The whole atmosphere of the Nation was in a roaring tempest; and the old learnings and thoughts, traditional politics and economics, social life and customs were naturally shaken to the root and nearly unable to maintain their footing on the dear old land. In this violent and turbulent ocean, Buddhism for the first time since its arrival in China, foundered into the darkest bottom. But, as it had so long a history, was so deeply rooted in the hearts of the people, and possessed so much potentiality, it would certainly emerge again with invincible force in due time.

In the first few years of the Republic of China, peace



and order was not restored after so great a change, and Buddhism was still silently watching and waiting for an opportunity to rise up again. There was first the "May 4th Movement" (1919) by students, then the so-called "New Cultural Movement", but many of the "New scholars", as the time was not ripe enough yet, were merely 'embroidered pillows' without any true cultivation of character and knowledge, so that their words were shallow, and their deeds unfruitful. As a result, evil came before good; the national thoughts were accordingly so confused and disorderly that the people did not know what to follow and what to do. The significance of religious philosophy was too difficult for them to understand, so that attacks were made on religion at random, and their attitude towards the great, profound Buddhism was naturally far from being sincere and friendly. It was only after the success of the new nationalist movement and the establishment of the Central Government at Nanking seven years ago that the tendency of blindly imitating the West and insanely creating infant movements was being checked and corrected. Now, religion is protected and promoted, especially Buddhism revives with fresh energy and commands the faith of a great many people; even some leading members of the Government believe in it earnestly at present, such as, Mr. Lim-Tzú-Chaáo, the Chairman of the National Government Mr. Tai Chi-Táo, the President of the Examination Yuan of the National Government and a great scholar of Chinese culture and Buddhism, and Mr. Chu Chis-Sheng, the President of the Judiciary Yuan, who all have much reverence for and deep belief in Buddhism; and General Chiang Kai-Shek, the great military, national leader, respects Buddhism, too, and has built in his native district a grand Vihara on the beautiful Süeh-Tou Hill. So in the China of to-day, there is a great opportune Chance for the Renaissance of Buddhism and for the Buddhistic movement.

*(To be continued)*

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## BUDDHA : A WORLD-LIBERATOR

By T. L. VASWANI.

A life of singular beauty and singular fascination! A Prince, he becomes a *bhikkhu*. He renounces the palace and joins the Brotherhood of the Poor. He lives on alms. He sees what the Buddhist books call the "4 signs". Witnesses to impermanence of the world! He sees an old man, a diseased man, a dead man, and a monk. And there enters into his heart a vision of *dukkha*, of the world-sorrow. What is the way out of the world-sorrow?—he asks himself. Life as it is lived makes him sad. Who more sensitive to suffering than Buddha? Men are at a game of cards. They play for money, or pleasure, or power,—for sometime. Then they are seized by death. Is there no way of deliverance? He goes upon his great quest. He leaves the city quietly at night. He loves Humanity and so he leaves the world. He renounces the palace to go in search of a cure for the cruelties and stupidities of life. He meditates for years in a forest. He is tempted by Mara who promises him the earth's sovereignty. Buddha would have none of it. Buddha would be a servant of Humanity.

Born under a tree, Buddha receives illumination, also, under a tree. For years has he practised *tapasya*, with a vision in his heart of the world's *dukkha* (sorrow). Then there comes to him, under the Bodhi Tree, a deeper vision,—a vision of the Great Law which converts *dukkha* into *discipline* and shows that the way out of sorrow is service and sacrifice. After illumination, he says: "Among the nations I shall go." He leaves the Forest to take the message of wisdom to a wandering humanity.

He does not find the task an easy one. When he goes out to teach, he is assailed from different sides. Brahmins call



him an 'athiest'. Jealousy and hate invent false charges against him. He enters Benares alone, and is at first treated with scorn. He dines at the house of a fallen woman,—Ambapali—"fallen" but full of *bhakti* for Buddha; and men build on it a scandal against him. Interested persons bribe a bad woman to say that he had slept with her. And in all this fight against calumny and hate, he uses but one weapon, *maitri*, love for all, *daya* for his "enemies".

His love conquers, at last. There comes a day when India's millions take their law of conduct from his lips. Village after village is converted. Robbers and courtesans and criminals are converted. Out of love for Buddha, India as a nation renounces meat-eating. Singular in the world's history, this devotion of millions to one man. India under the influence of Buddha's personality becomes a bearer to the nations of a Religion of Humanity.

"Among the Nations I shall go"—said Buddha. And his resolve bore rich fruit. His message penetrated to far-off lands. It became the first World-Religion. It inspired men and women to go East and West and North and South in witness of their Master. It created hospitals for men and animals in many lands. It initiated a new renaissance in Japan. Japan owes her poetry and music and arts and crafts and philosophy, largely, to Buddha's message. It is still the People's faith in Japan. It gave a new life to China. It travelled to Syria and Central Asia. It influenced the Order of Essenes in Palestine and various orders of monks in Egypt. It travelled to Greece and there influenced the Pythagorean Brotherhood. It influenced the philosophy of Stoics in Rome. And long before Columbus "discovered" America to Europe, Buddhist missionaries were at work in Mexico. In modern times, Buddha's message inspired thinkers and sages like Fuerbach, Schopenhauer, Comte, and Emerson. Buddha has, indeed, been a World-Healer.

His message he expounds in many discourses, parables, and stories. Many of them have been preserved. The essence

of his message may, I think, be discerned in his very First Discourse and, again, in his Parting Words just before he passes into the Great Peace. At Benares is delivered his First Discourse. In it he expounds the doctrine of the "Wheel of Karma." Ye are sons of your Karma! Ceremonies and creeds will not save you, Right conduct is needed. The Great Law is wise and just and will not be bribed. Religion is *Karma* and *Dharma*. Again, lying on his bed between two trees and seeing that his beloved disciple Ananda is weeping at the passing of his Master, Buddha says: "Weep not for me Ananda! Hold fast to the Lamp of Dharma." And this Lamp of Dharma, as the life of Buddha shows again and again, is *maitri*, is *daya*, is love for all, is fellowship with the poor. Buddha recognised no caste. Buddha recognised the sacred claims of all Humanity, of all Life. Buddha taught that *bodhi*, wisdom, was open to the poorest of the poor, the humblest of the humble.

Today alas! the poor in India are neglected. Today the great mass is in anguish. Is the Hindu *jati* dead?—I am asked. No. But she will die if she persist in the attitude of antagonism or indifference to the poor and the outcast. A new birth,—that's what Hinduism needs. A new *shakti*,—that's what India needs. A new civilisation,—that's what the world needs. These will not come except through Love, through Fellowship with the Poor. A place there is at Rajgarh, the beautiful Forest where Buddha meditated. It is named Sonabhandar (Gold Store). And a tradition has it that when the Lord comes again, He will open the Sonabhandar and spend all the gold in the service of the Poor, and a new age will begin. Friends! there is in your hearts a Sonabhandar! Open it; and spend the store of your love in the service of the Poor! A new epoch will then begin. India will be born again.

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## UNIVERSAL ASPECT OF BUDDHISM\*

By DR. BENIMADHAB BARUA, M.A., D.LITT. (LOND.)

To celebrate the anniversary of the birth, or the achievement or the demise of a great man is to assume and admit that he is dead, while a man to be truly great must somehow be an eternal personality, not bounded by time and space. His inspiring presence must be felt both behind and before, above and below, nay, in all quarters, all horizons of man's vision (cakkavāla), all planes of experience, all levels of consciousness. Thus indeed may be realised the real import of declaration on the part of some of the early Buddhist sects and schools to the effect that the Buddhas exist in all directions (*Sabbā disā Buddhā tiṭṭhanti*).

If Buddha was great, as all the Buddhists and others claim, he must be contemplated as an eternal personality, one who is always at the back to urge us from behind, who must always be ahead to be approached, ever by the side to take us by the hand, above like the Pole-star to point out the direction, and below not to make us despair of progress because we are lowly and fallen, poor and destitute.

Dr. D. R. Bhandarkar, the Carmichael Professor of Ancient Indian History and Culture attached to the University of Calcutta, was at his very best when, in course of a short address on a Buddha-day celebrated in Calcutta, observed that Buddha's life is so beautifully and skilfully represented in Buddhism that the philosopher may be sure to find the best philosophic spirit in it, the scientist the best scientific spirit, the educationist the educational, the mystic the mystical, the rationalist the rationalistic, the reformer the reforming, the conservative the conserving, the monarch the monarchical, the

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\* Presidential address delivered at Bombay on the occasion of *Buddha-Jayanti*, on the 28th May, 1934.

oligarch the oligarchical, and the democrat the democratical, provided each one of them is led by the principle of progressive action.

Dr. Bhandarkar had no time to develop the point which he so strikingly suggested. After a century of painstaking researches in Indology the world of scholars has come to realise that Buddha's personality is nothing if it is not universal, that Buddhism is nothing if it is not universal, that the Buddhist Order is nothing if it is not universal. The common way of human understanding is to classify and characterize all things under certain familiar heads,—to assort them and put them into so many pigeon-holes, in short to describe and identify all things in terms of the known. In going to do so, the scholars of Buddhism have so far been baffled in their object, and have frankly confessed that they are puzzled.

To get hold of the universal aspect of Buddha or of Buddhism, one must have the necessary mental training to pass beyond the region of the concrete or conventional, in short, all that belongs to, is dependent on or may be relegated to *Sammuti* or history. All that is concrete in form or identifiable with a concrete form is contingent or variable, and as such, comes within the scope of *Sammuti* or history. These forms appear and disappear, resist and succumb under varying circumstances. Thus to deal with the universal aspect of Buddha one must somehow cease to think of a personality limited by the biography of Prince Siddhārtha. The trend of the life of Siddhārtha was determined by the various circumstances arising out of time, place, country, family, parentage and education. One is to cease to think of a Buddha who is revered and worshipped as the propounder of a religion or as the founder of a religious order. He must be contemplated as a personality which was in as well as out of the glorious biography of Siddhārtha, the Sākya Prince, and what holds good in the case of Siddhārtha must hold good in the case of others who were great in the past, all who are great in present times, or will be great in times to come. In other words, it



must be an abstract personality to test or to account for all possible greatness in all persons of history.

Similarly, to deal with the universal aspect of Buddhism, one must cease to think of Buddhism as represented in this or that particular Sutta, in this or that particular text, in this or that particular book or scripture, or as interpreted and applied by this or that individual, by this or that sect or denomination, by this or that school of thought. It must be contemplated as that abstract mode of thinking which is in and out of other known and knowable modes.

In the same way, to deal with the universal aspect of Buddha's Order, one must cease to think of the particular order of Sākyaputtiya-Samaṇas which developed and built an eventful history for itself under the headship of a Master and his lieutenants, Sāriputta, Moggallāna, Mahākotthita, Mahākaccāyana, Puṇṇa-Mantāniputta, the tender hearted Ānanda, the disciplinarian Upāli and others. This, too, must somehow be contemplated as an abstract fellowship and team spirit of work and cordiality which is both in and out of all known or possible orders of men.

None need be surprised then that in the recorded teachings of Buddha no person is required to take refuge in any particular teacher or in any particular system, or in any particular order. The teachings furnish the reader with a set of three abstract definitions, one to test the greatness of a teacher or leader, another to test the excellence of a system, and the third to test the strength of an organisation or institution. The text setting forth these three definitions, is honoured with the title *Dhammādāsa* or "Mirror of Faith". Any person or any system or any organisation satisfying the test in these definitions may well be accepted as worthy of serious consideration. All are at liberty to criticise these definitions or suggest better ones, if they can. There is no "hide-and-seek" policy. The definitions are so carefully framed and perfected in the abstract that these are expected to remain valid and unexhausted in spite of the actual and possible examples cited

from history in illustration thereof. So long as you take them in the spirit of abstract formulation, you may go deeper and deeper into their significance, and no sooner you try to establish a sectarian interpretation than you miss all their force.

None need be surprised also to note that in the early records of Buddhism no appreciable interest has been evinced in a connected narrative of the life of Siddhārtha or of any other great man then known. The reader has been furnished instead with a 'Dhammanvaya' or 'Lineage of Faith in the abstract'—enabling each man to understand for himself that whatever the different methods and procedures followed by persons who attained, have attained, or will attain to greatness cannot but come within the scope of the abstract scheme produced. The details that may be cited from the historical narrative of each of these men will be no more than illustrations demonstrating its soundness. Let me cite, for instance, the following abstract definition of the way of attainment:—

"If a person be strong in faith (*Saddhā*), accomplished in conduct (*sīla*), forward in self-sacrifice (*cāga*), well up in information (*suta*) and advanced in knowledge (*paññā*), this thought occurs to him: 'May I attain to this higher condition of existence?' This begins to burn his heart, and occupies his thought. The constant dwelling on and pondering over it paves ultimately the way for attainment to that condition. This is the path, this the road that leads to the desired state."

Each person narrating the history of himself with reference to a particular achievement, is expected to produce but a specific evidence in support of the soundness of the definition.

In the same way, the Sangha is so defined in the abstract that to belong to it no person is required to undergo the ceremony of ordination according to any set rules of discipline. As the definition stands, any person, formally ordained or not, in any walk of life and wearing any garb, is to realise for



himself whether and how far he satisfies the test of ranking with it.

To be universal in the true sense of the word Buddhism must admit of its interpretation as an abstract scheme of thought in which no opinion or belief, no theory or system is discarded *in toto*. It must also admit of an abstract scheme of life in which no person is discarded because of the peculiar accidents of his birth. To discard an opinion or a belief *in toto* as false or erroneous is to be guided by one's personal likes and dislikes which can never be a sound test of truth. Similarly, to discard a person merely on the ground of accidents of birth is to arrogate to oneself a position which one does not deserve. All these are due to a partial or one-sided view of things, indecision and settled habits. Thus to appreciate the universal aspect of Buddhism one must beware of these three men who stand in the way: (1) the dogmatist (*micchāditthika*), (2) the sceptic (*amarāvikkhepika*), and (3) the formalist (*venayika*).

The dogmatist is the pleader or advocate of a cause partisan in spirit, narrow in outlook, the upholder of a pet theory or opinion. His is an exclusive mental attitude, the characteristic expression of which is—*idam eva saccam, mogham annam*, "all that I say, affirm or maintain is the only correct form of truth and everything else is incorrect". The point of view from which he sees or interprets things is the only reasonable or tenable point of view and no other point of view is so. Naturally he is either biassed or prejudiced, and as such, he is utterly incompetent to act as a judge who is required to give his judgment and pronounce his verdict impartially, considerately and with a full knowledge of facts and the law. The dogmatists or *micchāditthikas* are, therefore, aptly compared to so many persons born blind (*jaccandhā*) who describe an elephant in terms of the likeness of the part or limb each of them has felt by his hand. The *micchāditthika* is or may be in a wrong attitude of mind. But this does not mean that he has, in the eye of Buddha, taken altogether a

wrong view of things. The fault which Buddha would find with him is that he is *ekāṅgadassi*, one whose view is one-sided, partial, incomprehensive, inadequate, and ultimately unsatisfactory. The inadequacy of comprehension is, according to Buddha, the common defect of all dogmas which are prevalent and advocated. It is one thing to say that a view is inadequate or incomprehensive, and it is quite another to say that it is false, incorrect or erroneous.

As distinguished from all kinds of *micchāditthi* or dogmatism, understood in the above sense, Buddhism is to be judged as *sammāditthi* which is an all-sided, comprehensive, adequate, and ultimately satisfactory view of truth as ascertained. The adequacy of comprehension of things as they are or appear is to be applied as the test of universalism in Buddhism. Each statement of truth is to be such that it has consideration for all actual or possible points of view.

The sceptic is the eel-wiggler who slips like quicksilver through the fingers and is prevaricating in statements: "I do not say—it is so, nor do I say—it is not so, I do not even say—it is both so and not so, nor do I venture to say—it is neither so nor not so." The common characteristic of all shades of scepticism is the suspension of judgment, the touching and evading of two extremes. Thus his main fault is that he keeps all matters for consideration in a state of indecision, and as such, he, too, is incompetent to act as a judge who is to weigh both sides of evidence put forward, come to a decision, and fearlessly pronounce his verdict. He, too, is in a wrong attitude of mind. But this does not mean that, so far as his own position is concerned, it is altogether unsound or erroneous. In his case, too, the inadequacy of judgment is the weak point. His thought is so much preoccupied with frailties in others by whom he is surrounded that he does not venture to make out a case of his own.

As distinguished from the prevarication or indecision of the sceptic, Buddhism is to be again judged as *sammāditthi* which is a definite and decisive course of human understanding



and judgment,—a weighing standard to measure the worth of all conflicting dogmas with their peculiar claims to superiority. It has an independent and powerful course of its own, taking all things along with it, making all of them significant.

The third man is the *venayika* or formalist who aspires to rule the world by the force of law or dictated authority, to regulate the whole of human behaviour by a rigid code of morality, and to guide the course of all affairs of life by customary or time-honoured practices. He relies too much on coercive measures and restraining effects of law. He lays so much stress on discipline imposed that discipline itself becomes a soul-crushing superstition, the means being mistaken for the end. He is in a wrong attitude of mind to forget that law is made for man and that man is not made for law. He, too, is *Micchādītthika* in the sense that he takes an inadequate or incomprehensive view of human life. His attention is riveted chiefly on certain outward expressions of character which is to grow from within. As he reads it, the trend of human nature as expressed in the daily conduct of men is to seek for the objects of pleasure, the things agreeable to the senses. All these do not, however, mean that the view which he takes of human behaviour as commonly seen is altogether unsound or erroneous. The inadequacy of comprehension is, precisely as in the case of dogmatism, the real defect in all kinds of formalism.

As distinguished from the formalism of the *venayika*, understood in the above sense, Buddhism is also to be judged as *sammādītthi* which is a normal view of life and of nature as a whole. Nature (*pakati*) represents the normal state of man, when he is not disturbed or perturbed. A man's utterance is not to be taken seriously when he is in an abnormal or disturbed state of mind, when he is agitated. It is only in an abnormal state that the trend of life appears to run amock towards enjoyment of the objects of pleasure. When watched in a normal state, the same trend will appear to run away from all objects of pleasure. When man is seen in his mad pursuits,

running after this or that agreeable thing, knowing not what to seize and what to avoid, one may reasonably understand that he is then a fish out of water and thrown on a dry ground and desperately struggling to get back into its own watery home, to be in its own element. The code of law is no code if it is not conducive to the growth of the moral kingdom within. This may well explain why the great king Asoka of India, who was imbued with the principles of Buddhism, frankly declared that *nijhati* or moral persuasion through mutual understanding far outweighed in value the many regulations (*dharmaniyamāni*) which he introduced as a means of increasing the tendency of men to conform to the norm which is even growing.

It is then clear that all that leans to or partakes of the character of dogmatism, scepticism and formalism is not Buddhism. One may say that an attempt was also made in Jainism to overstep the limitations implied by each of these three modes of thinking. True. But it would appear from Buddha's criticism of the Jaina position (in *Syādvāda* or doctrine of antinomies) that it does not come up to the standard of Buddhist *Sammāditthi*. The Jaina doctrine betrays an academical mood which is in itself inadequate to inspire or guide the course of thought and of life. The dialectical position of Jainism is that whenever any assertion is made, it is made from a certain point of view which implies a distinct universe of experience and of discourse. The truth in one assertion completes or supplements the truth in another and knowledge grows by the totality of truth. According to Buddha's criticism it involves a qualification of truth and of experience which is rather an arbitrary procedure of thought. So much (*ettakam*) is to be relegated to this and so much (*ettakam*) to that. The Jain's is the academical way of evaluating all truths and all doctrines, lacking in vigour and freshness. It is ingenious but not sufficiently independent and original. The theoretical estimation of each dogma or of each system for what it is worth is the main pre-occupation of the Jaina thought.



It may be easy in this manner, to realise that the transition from dogmatism to Buddhist *Sammāditthi* did not come about easily and abruptly. One has to take note of at least two intermediate steps, one represented by scepticism and the other by Jainism.

If this be the real trend of Buddhism as a system of thought shall we be justified in interpreting it as a mere code of ethics or as a mere cult of pessimism, or as a mere modification of the Sāṅkhyā or Vedānta, or as a mere religion without God and Soul, or as a mere democratisation of the philosophy of the Upanishads. To represent it in the light of any one thing to the exclusion of others is to foist upon Buddhism a position from which it would recoil. Any scholar putting forward an exclusive view like this would be a *micchāditthika* incompetent to adjudicate upon the system. Similarly, if any particular Buddhist sect puts forward any such view on the authority of any particular text or set of texts to the exclusion of the rest, it will be guilty of the same kind of error in judgment.

To warn us against all possible misrepresentations we are furnished in Buddhism with diverse types of views, opinions, beliefs, theories, creeds and modes, with none of which Buddha's system is to be identified. It is one thing to make a doctrine significant and quite another, to be identified with it. Buddhism to be worth the name will ever decline to be put into a pigeon-hole. The types are exhibited not to indicate what Buddhism is but what it is not. To retain its universal character, it cannot but be a completing process of thought, of knowledge and of life. Such is indeed the real explanation of Buddha's *Sammāditthi* as suggested in different ways in the different texts. The underlying spirit is to be envisaged in the light of the significant word *uttarītara*.

If any person brings forward God as the efficient cause or sufficient explanation of the universe, Buddha's way is not to dismiss it, with or without examination, but to point out that there are also other explanations which hold the field or may be reasonably put forward. "This is the other explanation

which holds the field and this is the explanation which I may myself offer." Similarly, if any person brings forward Soul as the efficient cause or sufficient explanation of all mental phenomena, Budha's way is not to reject it as false or erroneous but just to point out that there are other explanations which already hold the field or may be reasonably brought forward." This is the other explanation which prevails and this is the explanation which I may myself suggest." He would be prepared to meet all points of view if none of them stood for finality (*anta*).

If two views A and B be opposed to each other as two extremes of thought, there must necessarily be a third, say X, to comprehend them both and make each of them significant. Buddhism to be loyal to its progressive spirit must not be identified even with X comprehending the significance of A and B in opposition. This dialectical process has been powerfully employed in the *Sutta* called *mulapariyāya* in which Buddha is represented as making a broad survey of Indian philosophy of his time. It has been clearly shown that Indian thought as a whole started on a realistic basis from the consideration of the elements constituting the material universe. At the next step this thought was pre-occupied with the consideration of the diversity of living forms (*Bhuta*). From this it was led to take up the consideration of the beginning and end of the cosmic process. In going to do so, it was compelled to fix two posts in order to avoid infinite regress both ways. The beginning of history of the universe was found "Prajāpati" and its end in "Brahmā". A number of predicates were devised for the characterisation of each of the two. From this stage the thought proceeded to consider the sources of knowledge. The sources or proofs ascertained were these three: *dīttha* (perception) or *suta* (tradition) and *muta* (inference). A term was required to comprehend the meaning of these three and it could be found in *vinñāta* (the known).

At the next step a term was needed to denote the character of the known. The required term was *ekatta* (unity). To



complete or supplement this meaning another term was called forth, namely, *nānatta* (plurality). To comprehend the meaning of both unity and plurality yet another term was needed, namely, *sabbam* or universality. This intellectual universality could not be found enough to comprehend the whole of reality which is constituted not only of cognition but also of volition and feeling. To comprehend all these three a final term was required, "*nibbāna*" (ideality). Even with this last term reached by the abstract process of thought Buddha's position is not to be identified. I think this will suffice to clearly set forth the significance of Buddha's expression *uttarītara* 'going still further', the progressive spirit in Buddhism.

If Buddhism stands, as I have sought to establish, for *uttarītara* or 'further step', there cannot be any finality or perfection in any other but a relative sense. What is finality in respect of one, may be in respect of another just a prior step to something else. The test of finality is that it will not be contradicted by another finality. When two received or so-called finalities or ultimate truths come into conflict with each other as *astī* with *nāstī*, there must necessarily be a 'third' (*tertium quid*) to unify them in meaning without being identified with either. Buddha's term to denote this 'third' is *majjha* (*madhya*) which in later nomenclature took rather the misleading form of *majjhīmā paṭipadā*, generally rendered 'Middle Path'.

To get at the real sense of Buddha's *majjha*, the popular implication of the Path-simile must be carefully guarded against. This simile suggests that if there be two roundabout ways leading to the same destination, it is possible to expect a third way which is a short cut or direct route (*uju magga*) lying just between the two and avoiding them. If *majjha* is to be interpreted as a metaphor, the metaphor which would suit Buddha's purpose is not so much that of the path as that of the river. One is not to think of a river in which the waters are stagnant or flow only to create whirlpools but

of one in which the waters flow as a mighty current carrying everything else along with it. Interpreted in this light, Buddhism is to be considered a mode of thought or a mode of life which is neither a mere half-hearted compromise between, nor a mere studied evasion of, two extremes. It must have such an independent movement of its own as to be able to make the rest moving or dynamic.

There are these three conceivable modes of reaching finality; (1) historical, (2) logical, and (3) mystical. In the historical mode the thinking mind is obsessed by an objective world of nature presenting a continuous process of evolution of living forms. In going to traverse or measure any particular portion sliced out of it, one is compelled to set two limits, behind and before. Retracing the previous stages the historical thinker is led at last back to a solar body as the first individual form or personal being called *Prajāpati*. Going forward from less formed to more formed, he is led at last to a self-conscious universe of life and intelligence called *Brahmā*. And in going to reduce the whole of this formed universe, he is compelled to assume a completely unformed background called *aditi*, the infinite, from which all finites proceed. This notion of *aditi* lingers in the Buddhist conception of *ākāśa* as *asankhata* or uncreated, unconditioned.

According to the logical mode, the dialectical process of thought leads, as has been shown, to *nibbāna* as the last term or ultimate category. The notion is arrived at by the very necessity of thought.

Lastly, in accordance with the mystical or psychical mode, the process of meditation is to proceed from one plain of experience or one level of consciousness to another. The procession is also from one state of trance and ecstasy to another. The highest state of trance said to have been reached by Buddha is called *sannā-vedayita-nirodha*. This is a state of trance when outwardly the man who reaches it is as good as dead, there being nothing but 'warmth' (*ussā*) as the sign of life. In this state a level of consciousness (*citta*) is reached



where consciousness is ultimately thrown on itself, completely void (*sunna*) being devoid of the subject-object relation (*grāhya-grāhakabhāva-rahita*). In the same state, a plane of religious experience is reached where there is no longer any sense of duality or discordance, where there is no longer any longing for this or that object of sense. This is the highest psychical state where consciousness appears to be face to face with the whole of reality. The experience, upon the whole, is one of spiritual and ethical fulness of life or existence. It is to be treated as *dhatu* in the sense that it is not something fictitious or fanaticistic but a distinct element or state of conscious experience which may be reached by all, if they know the process and try it. This experience is peculiarly within the reach of each individual, and as such, it is inalienable and not exactly communicable. It may find expression only as a hint or testimony in certain inspired and spontaneous utterances. That is all.

It may be easy at this stage to understand that as, on the one hand, the trend of universalism in Buddha's thought is towards increasing the significance of all statements of truth, so, on the other hand the trend of universalism in Buddha's religious experience is towards gaining in consciousness from more to more. Granted this, it would follow that all the methods prescribed in Buddhism, the practice of *satipatthāna*, *paṭisambhīdā*, *mettā*, *karuṇā*, and the rest are all calculated to achieve these two ends.

The unprogressive character of thought has been regretted in the *Sabbāsava-Sutta* of the *Majjhima-Nikāya*. In this *Sutta* Buddha is said to have pointed out that this is due to the common drawback of the thinkers in stating the problems. To frame a question is not necessarily to state a problem. There may be many kinds of utterance in the form of questions which do not amount to the statement of problems. People generally ask questions, believing them to be ultimate problems, as to whence one has come, where one is now and whither one will go hereafter. These questions are based upon

an imperfect or incomprehensive reading of things as they are. The defect of asking questions like these is that the answers are already suggested in them with the result that the question being admitted, the answer itself is a foregone conclusion. On the other hand, when a problem is properly stated, it is sure to impel all to proceed from the known (*vinnāta*) to the unknown (*avinnāta*). The former is the way of those who are out just to test the cleverness of other people, while the latter is the way of a real enquirer who always keeps the field of enquiry open. If so, it cannot reasonably be maintained that Buddha's is an anti-speculative spirit. 'Going still further' in every sphere of man's existence is indeed the universal spirit of Buddha.

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### AN INVOCATION TO BUDDHA

*(Song composed in Hindusthani and sung on the 28th May, 1934, at a public meeting held in Karachi.)*

BY GURDIAL MALLIK.

O Buddha only if thou wert to show to us once again thy face of surpassing beauty! Only if thou wert to appear before us once again, thou Incarnation of utter Abnegation.

Day after day my soul longs to listen to thy words of wisdom.

It desires to see thy message of friendship and fellowship broadcast in our world, sadly broken up into bits by sordid selfishness.

The whole of humanity cries to thee to come again and reveal to it the glory of the Bodhi Tree.

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## BUDDHIST SYMBOLISM IN THE DEVELOPMENT OF THE STUPA ARCHITECTURE

BY ANAGARIKA BRAHMACHARI GOVINDA.

(continued).

It is interesting to see how closely the architectural development follows the spiritual growth of the Buddhadharma. The early schools of Buddhism are mainly realistic. They are still under the influence of the historical personality of the Buddha. The fact that he lived in *this* world, as a human being and attained his aim in this earthly life, was still in the foreground and urged them to imitate his career. Therefore their mind is directed to the practical fulfilment of his precepts and the monastic rules as given by his first disciples. The *Vinaya* stands in the centre of their attention ; to them the life *here* is more important than the life to come, the empirical world more actual than the worlds beyond, the objects of preception have more reality than the perceiving subject, concentration and pacification of the mind are the highest virtues.

The original elements of the *Stûpa* speak the same language if we analyse them from the psychological standpoint. The ground-plan and starting principle of the *Stûpa* is the circle, the symbol of concentration. As a three-dimensional form the *Stûpa* is essentially a hemisphere, which represents the principle of concentration in a higher dimension, which does not only co-ordinate the forces of one plane but creates an equilibrium of all the forces concerned, a complete relaxation of tension, the harmony of "coming to rest within oneself." Every point of the surface is equally related to the centre, gets its meaning and its importance from it, immune from external influences or disturbances, combining concentration and restfulness.

The earliest *Stûpas* did not attain the shape of a perfect

hemisphere but rather of a spheric calotte which, together with the cubic harmika structure on its crown, produced an earth-drawn effect. The cube by virtue of its own inherent principle of resistance, inertia, or heaviness, deprives the spheric contour of its abstract or transcendental effect, just as the early Buddhists rejected all transcendental problems and metaphysical speculations, contenting themselves with the empirical world. But to make it clear that this was not a narrow or materialistic contentment, I may remind the reader that, according to the Buddha's teaching, the empirical world does not denote a constant factor, but something that grows and expands its limits according to the growth of our mind and experience, so that even what we call metaphysical may come into the range of the physical and empirical! The higher *jhānas*, for instance, and the worlds which are corresponding to them, are transcendental only to those who have not experienced them. For the Buddha they are part of the empirical world. His anti-metaphysical attitude was not a negation of higher realities but, quite on the contrary, an affirmation of the possibility to *attain* them, which would be prevented if people would content themselves with intellectual definitions and speculations.

This also shows the limits of rationalism, which has been declared the main feature of the early Buddhists by misinterpretation of their realistic and empiric tendencies. They accepted "Ratio" as a means of expression or an approach to the *Dharma* but never as the ultimate principle or vehicle for the attainment of enlightenment.

This we have to keep in mind if we call the archaic type of *Stūpas* realistic, empirical or earth-drawn; specially the last term is to be distinguished from earth-bound. All these terms are to be regarded as synonyms of *experience*, as opposed to speculation, transcendentalism, philosophic idealism, etc. The architectural relationship to the earth corresponds exactly to the spiritual connection of the Buddhist with the earth as the foundation of his experience, as the firm



ground on which ever conscious the structure of his life and and thought is erected.

While in other religions the heaven or the life to come forms the centre of gravity, Buddhism has re-installed the life here in its legitimate rights. Man creates his own hells and his own heavens. Why then to wait? Why should one not begin right now to bring down the heaven into this life here? Thus the true Buddhist stands with both his feet firmly planted on the earth, without a glance towards heavenly rewards and delights, solely bent upon liberation.

The *bhumisparca-mudrā*, the gesture of touching the ground, which has become the characteristic feature of Sakyamuni, the historical Buddha (and this not without reason!) is the iconographical counterpart of the archaic ("historical") type of the *Stūpa*, and the most perfect expression of "this-sidedness" or earthliness in a new and higher sense.

Those schools which centred round the tradition of the historical Buddha became naturally the preservers of the archaic type of the *Stūpa*; not only on account of their conservatism, but mainly because this type of architecture was the most adequate expression of their attitude and their religious ideal.

It is therefore not surprising that Ceylon as the country of the *Vinaya* and as the home of one of the orthodox schools of early Buddhism has almost perfectly preserved the original shape of the *Stūpa*. The monumental Dagobas of Anuradhapura for instance, which were built in the period between the third century B.C. and the third century A.D., and even those of Polonnaruwa, which are as late as the twelfth century A.D., show hardly any difference from their Indian prototypes, as we know them from Sanchi and Bharhut. The cupola has retained its dominating importance in the shape of a plain hemisphere; the harmika in some cases is even decorated in the old Indian fashion, imitating the structure of a railing (*vedikā*), which originally surrounded the altar-like relic shrine. But the honorific umbrellas on top of it have changed into a more

architectonical form. They appear as an elongated cone with a number of horizontal notches, respectively rings, progressively diminishing towards the summit.

It seems that the idea of the honorific umbrellas, which were held in strata one above the other as the insignia of royalty, had been fused with the idea of the tree of life on the summit of mount Meru or the tree of enlightenment which stands in the corresponding centre of the Buddhist world. In fact the latter idea seems to have overgrown finally the first one, because in later times the honorific umbrella was fixed above the cone, thus showing that the cone was not regarded as a set of umbrellas. And furthermore it is explained in later scriptures that the different strata of the cone correspond to certain psychic faculties or stages of consciousness on the way to enlightenment and to their respective world-planes. This goes well together with the symbol of the world-tree on the axis of the universe, representing the higher worlds which spread one above the other in innumerable planes beyond the summit of the sacred Meru like the branches of a gigantic tree.

The relation between the hemisphere and the socle has become closer. The substructure is not any more so sharply separated from the cupola as to form a terrace for circumambulation, but is composed of several (generally three) projecting rings, each of them a little narrower than the preceding one in an ascending order. In this way the continuity of the general outline is not all at once interrupted, but the dynamic power of the main curve is gradually broken in the 'cascades' of the socle and finally arrested in the basic step. The basis has lost its independent importance and has become a function of the greater body of the dome.

Railings (*vedikā*) of the Sanchi type have not been preserved in Ceylon, though there was a kind of an enclosure or demarcation of the sacred place around the monument, serving as circumambulatory path (*pradākshinā patha*). The oldest *Stūpa* of Ceylon, the Thūpārama Dagoba, which goes back to the times of Asoka (272—232 B.C.)—just as the great



*Stûpa* of Sanchi—has its *pradākshinā patha* on an elevated round platform (with one entrance) which, together with the monument, seems to have been protected by a roof. There are still two concentric rows of stone pillars, the inner ones higher than the outer ones, so that there can be hardly any doubt about their function. Even nowadays we can find 'roofed' Dagobas in Ceylon, for instance at Dambadeniya (westward from Polgahawela) and Gadaladeniya near Kandy. But in all these cases the Dagobas are of small dimensions. Also the Thûpârama Dagoba, according to the proportions of the stone pillars, must have been much smaller originally. Therefore we cannot take its present shape as representative of the oldest *Stûpa* architecture in Ceylon.

The platforms of the other old *Stûpas* at Anuradhapura, like Mirisveti, Ruvanveli, Jetavana, Abhayagiri, etc. (which are to be dated from the second until the first century B.C.) were quadrangular, the sides corresponding to the four chief points of the compass, as the *Toranas*. But in compensation for the latter there were four little shrines or chapels annexed to the base of the Dagoba. These shrines are also to be found at the main Dagobas of Polonnaruva.

The modern Sinhalese Dagoda, on the whole, remains true to the original character of its predecessors. The several elements of the structure however, enter into more intimate relations with one another and merge into one organized whole. The hemisphere grows into a bell and acts as a mediator between the base and the crowning structure, taking these elements into relations with its plastic body.

This unification of architectonical elements coincides with the progressive unification of the Buddhist doctrine and its tradition into a solid system, which is worked out in commentaries and subcommentaries, leaving no gap unfilled. The old teaching has been preserved carefully, but new layers of thought and explanatory work (not excluding scholastic speculation, which always creeps in, when there is no direct

experience) have crystallised around the kernel and have given it a smoother, well organized surface, rich in detail but simplified as a whole.

(To be continued).

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## BUDDHADAY CELEBRATIONS

### AT CALCUTTA.

The *Vaisakha Purnima* celebrations commemorating the Birth, Enlightenment, and *Mahaparinibbana* of Lord Gautama Buddha came off on May 28 this year. A largely attended public meeting was held in the evening of this day under the auspices of the Mahabodhi Society at its Hall at 4A, College Square, Calcutta, with Bhikkhu U. Ottama in the chair. Many eminent scholars addressed the audience on the various aspects of Buddhism, pointing out in particular such of its elements as have the greatest appeal in our day. Speakers included Mrs. Sarala Devi, and Messrs. Devapriya Valisinha, C. C. Bose, Krishna Kumar Mitra, Sachin Mukherjee, Benoy Kumar Sarkar and Drs. S. N. Das Gupta and Benoy Chandra Sen.

Mr. Devapriya Valisinha welcomed the audience on behalf of the Maha-Bodhi Society and in a brief and impressive speech pointed out the significance of the Buddhaday.

Dr. S. N. Das Gupta said in the course of an illuminating speech that Buddhism struck altogether a new and original note in the philosophical speculations of ancient India. He emphasised the doctrinal differences between Buddhism and the Brahminical systems of thought. The cycle of existence, he observed, was the framework of Buddhist philosophy, while Brahminism developed theories of Soul and Oversoul with their inter-relations. Buddhism had a message for all, but Brahminical doctrines were meant only for the select



few. The scriptures, to a follower of Brahminism, constituted an unchallengeable authority ; to a Buddhist personal effort was the way leading to the goal of his life.

Dr. Benoy Chandra Sen said that a common cultural basis had been created by Buddhism in Eastern Asia in the past, which might be utilized in the present generation for strengthening the bonds uniting India with the Oriental countries. Art and Architecture received in India a valuable impetus from Buddhism. Much of the intellectual progress, achieved in India, was due to Buddhism, and Civilisation in its varied aspects including its positive side, was in a flourishing state when Buddhism was the dominant influence in the country. Buddhism brought into being a well-organised monastic order which stimulated philanthropic activities and proved a great educative force in India and abroad. A Pan-Asiatic Federation with Buddhism as the unifying principle was a likely event in the future. Buddhism said the highest thing when it emphasised personal exertion as the means to reach the fulfilment of life. The speaker added that it was a mistake to hold that Buddhism had disappeared from India. A close analysis would still reveal the influence of Buddhism as a living force in this country.

Prof. Benoy Kumar Sarkar laid especial emphasis upon the unbounded energy and splendid intellect of Sakya Sinha. He exhorted the young men of Bengal to adopt him as their ideal and to endeavour to realise the goal of unceasing activity and self-exertion as the means of happiness. In this connection the speaker referred to the Pali text "*appamado amatapadam*", which he illustrated in the course of his speech. Mr. Sarkar spoke of the practical intelligence and common sense which pre-eminently characterised Gautama Buddha.

Mrs. Sarala Devi said that there was no inseparable gulf fixed between Hinduism and Buddhism. In fact, Buddha had always been recognised as an avatar by the Hindus.

The differences which are sometimes spoken of are of no interest to anybody except to scholars and specialists.

The meeting began at 6 p.m. with the taking of the five *silas* and broke up at 9.30 p.m. after some refreshments. Among those present were Sir Abdullah Surhawardy, Messrs Jugol Kishore Birla, P. C. Jain, Narendra Nath Das, etc.

#### AT COMILLA.

(We are thankful to Mr. Rajmani Barua, M.A., for sending us a report of the Buddhaday celebrations at Comilla which we give below in an abridged form. We are glad to notice the increasing enthusiasm felt for the teaching of the Buddha and we hope that the movement will daily grow more and more widespread—Eds.).

The Buddhaday celebrations were held at the Theosophical Hall, Comilla, which was artistically decorated on the occasion. Mr. R. G. Nath, M.A., Principal, Comilla Victoria College, presided over the meeting which was very well attended. The speakers dwelt on the contributions of Buddhism to the social and moral outlook in India to-day, and also, in particular, on the influence of the conception of *Maitri* or universal brotherhood. The President, in the course of his lecture, explained the idea of *nibbana*.

#### AT MADRAS.

The ceremony of Lord Buddha's Birth, Enlightenment and *Parinibbana*, was celebrated by the Mahabodhi Society at the Mahabodhi Asram, Perambur, Madras on May 28, 1934, at 7.30 a.m.

Bhikkhu Nilwakke Somananda Thero, representative, Mahabodhi Society, welcomed the audience on behalf of the Society. The five *silas* were administered and Bhikkhu Nilwakke spoke on the significance of the Buddhaday. The function terminated with refreshments and a group photo.



## AT CAMBRIDGE.

The following account is reproduced from the Cambridge Daily News of May 29, 1934.

'A celebration of Wesak Day, the day on which the birth, enlightenment and passing into Nirvana of the Buddha, is commemorated, was held at Southfield, Trumpington Road, on Sunday afternoon. The meeting was arranged by the Maharaja Kumar and the Maharaja Kumar Rani of Dharampur State, with the advice of the Ven. P. Vajiranana Thera.

H. H. Maharajah of Dharampur State, taking the chair, welcomed the gathering, and said they had come to celebrate the Birth, Enlightenment and Parinirvana of the Lord Gautama, the Buddha, who so many centuries ago had led the way and had shown to others how to tread the path of self-enlightenment.

The first speaker, the Ven. Bhikkhu P. Vajiranana Thera said that to realise the significance for themselves from renewed recognition of the Buddha's splendid service to mankind and his supreme personality in the religious history, they were able to gather there that day through the kind help of the Maharaja Kumar and the Maha Rani of Dharampur State.

The speaker went on to give an outline of the Buddha's teaching. The Buddha had given, he said, a unique doctrine to the world, irrespective of any discrimination of colour, creed or sex. As a summary of Buddha's teaching the following lines convey the liberal and self-responsible nature of his teaching: "Cease to do evil, achieve inward purity through good, and train your own mind."

Such a teaching, the speaker went on, attached no importance to a particular label for religion. The real value of the Buddha's teaching lay in its message, a message of vital interest to every man and every woman, of every country and every time. Everywhere the Buddha's teaching

emphasised the supreme importance of the worthy life, not so much the short duration of body and mind upon this earth, as the whole life in the worlds hereafter.

The Buddha taught that life was a process of continual becoming, high or low, as it was directed by the law of Kamma or causality, and there was nothing in the form of a static, unchanging, permanent entity, but only a complexity of living, even pulsating action and reaction.

The achievement of the Buddha was possible for anyone, went on the speaker, if he only followed the path of right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, which are the constituent principles of the Buddha's threefold training, morality, training in mental purity and full knowledge. This method was unique, being the Buddha's own discovery, and it was universal and incontrovertible, for it was the result of long practice and experiment made by the Buddha during immensities of time. This message proclaimed by the Buddha 25 centuries ago had been accepted by succeeding ages ever since that time, because it had a meaning for every man and woman of every country and every nation. To-day it embraced a third of the world's population without shedding a drop of blood for its propagation.

Buddhism had a message to the whole world ; especially it had a message for the Western world, just as it had for the India of the 6th century B.C. It was pre-eminently qualified to meet the present situation in Europe. The teaching of the Buddha was specially for the more enlightened people in the material realm and a sincere study of it would bring a new emphasis, a new valuation to the life of the West. The Western civilisation built during the last 20 centuries is a very wonderful human achievement to look at. But it, he was afraid to say, is a ruthless competition rather than a civilisation.



Professor Burkitt reminded his hearers that the 6th century, B.C., in which the Buddha was born and preached, was also the age of the Ionian philosophers (e.g. Heraclitus and Xenophanes), whose teachings inaugurated Western civilisation, and was a few years later than the career of Jeremiah the first great exponent of personal religion. It was a great seed time of new and fruitful ideas.

Dr. E. J. Thomas said that the strongly ethical teaching of the Buddha had always struck Western observers from the time of Marco Polo onwards. Buddhism is not merely negative, but taught a positive ideal of beneficent conduct.

Mr. Christmas Humphreys spoke of the perplexed condition of modern thought and action, contrasting it with the message of Buddhism, which taught especially three points: Look within, The unity of all life, and Man is a pilgrim who needs life after life in this world to attain perfection.

Dr. Goonaratne, in an eloquent speech, said that the touch of the inspirational personality of the Buddha made others to blossom; hence the interest and beauty of his life. He told how the poor daughter of the beggar dared to offer to feed the people in a famine, for, she said, "I have my store and my coffers in each of your homes," and again how the Buddha told the young boy, whose lineage he had asked for and who confessed that he was illegitimate, "Thou hast the noblest heritage of truth." Better, said the Buddha, is it to kindle an inspiration than to win a conviction.

Mr. Payne said that the message of the Buddha was that men should do good, that everything came from cause and effect, and he said to men that their salvation lay in their own hands. He felt akin to every living thing. "It was the individual Buddha that captivated his contemporaries; he was the universal brother."

## AT HAMBURG.

We are indebted for this report to Dr. Wilhelm R. Richter—EDS.

"On May 28th of this year, *Vesakh Uposatha* was for the first time celebrated in Hamburg; seventy-eight persons had assembled to take part. A few Buddhist circles, moreover many isolated persons interested in Buddhist matters, had been forming a unit or a congregation, and now joined in the home of a branch of the Anthroposophical Society. There was a little bit of decoration, which seemed unnecessary to many members; but for the most part we are not yet accustomed deeply to enter into meditation abstracting ourselves from the outer world. Wagner's *Parsifal* opened our hearts; Indian tunes were performed later on. Then a report of plain matters of fact, statistically stated, gave us a feeling of comradeship with hundreds of millions of fellow-men, who were taking part in the same festival all over the world. The assembly became soon imbued with the certainty of being on the right way, and were following in deep silence the sacred words of the dhamma, solemnly proclaimed by Upasaka Persian. The three refuges, the five silas, the glorious words of the Four Noble Truths and of the Noble Eightfold Path, often thought over by many members, but perhaps for the first time listened to as a whole by others, entered into our minds. Later on these thoughts were explained by Upasaka Persian. The congregation were not at all tired, but insisted upon hearing more. Finally some chapters of the late Dr. Dahlke were thought over in community, especially on anatta and on nibbana. When we left the assembly room the full moon, hidden by dark clouds for more than a week, hung in the sky, large and full of encouragement and promise. The "Buddhistische Gemeinde Hamburgs" (this is the name of the congregation) had a successful start, and the first *Vesakh-Festival* was of a high level. It is a remarkable fact that the congregation met without any previous press announcements: evidently Buddhist thoughts are, so to say, flying about in the air of our day. More than once I heard the opinion expressed that a Buddhistische Gemeinde Hamburgs might easily be established in our commercial place, as there would always be a great number of Far-East people on board the ships in Hamburg Harbour. No, I must point out that, up to this date, we had not yet had any foreign guests, and that the members are exclusively Germans fond of Eastern philosophy. By some of them stress is laid upon the fact of Siddhartha Gautama being



a great Aryan, and of the Swastika being a Buddhist emblem. There is no doubt that, under the active management of Upasaka Persian the congregation would make steady headway. Several of our important plans will be reported in due time."

#### REV. U. OTTAMA'S ADDRESS.

Rev. U. Ottama delivered the following address presiding over Buddha anniversary at Dharmarajika Chaitya Vihara in the evening of May 28, 1934 :—

"You will have learnt in history that the Great Lord, Tathagata, the Buddha, was born in this beautiful country of Bharatavarsha, received his enlightenment and left His mortal remains in this very land, at one place or other of the tract of area now occupied by Behar and Orissa and the United Provinces. As it happened in the case of some other great men a great coincidence of happening of these three events took place on a day just like today. So for year after year this day reminds us of a great Saviour of the past, who gave us the Truth in Suffering and the Knowledge of how to achieve perfection of life through suffering.

"As it is today, so it was in all ages, humanity has had to go through a severe ordeal of suffering and struggle for existence. Whether in prosperity or in adversity no body could prevent the usual ingress of suffering in one shape or another. Out of this turmoil, a state of tranquillity had been achieved by many sages in different times. There were many who believed in the existence of a place where all beings were gods and goddesses enjoying perpetual bliss. People were exhorted to enter this world of bliss by performing certain rites and ceremonials. But experience proved that mere ceremonials and the conduct of life appertaining thereto were neither beneficial to the personal being or the society, nor supported by the sense of justice and propriety. Hence a complete change in the view of life took place and the Lord Buddha preached for the first time that it is only through conscious acts and a life moulded by Law that a state of peace and tranquillity can be brought about amongst social beings. These rules have no bearing on the imaginative part of the human life, they only concern the man in his practical life. So the Buddha never interfered with people's personal beliefs and disbeliefs. He brought down the gods and goddesses to the level of human beings and dealt with them in the same way as with human beings.

It has been a great riddle of this world to know what is life after death. The Buddha expounded the mystery and

taught how to attain the perfect tranquillity which undergoes no further configuration. This state of being is termed by the Lord Buddha as "Nirvana" meaning where all configurations cease. It does not necessarily mean that the life itself ceases to exist. This is the Buddhist idea of "Nirvana" as opposed to "*Nastikata*" or Nihilism.

Being born a Buddhist in the Buddhist country of Burma I was ordained a *Samanera* at a considerably early age. I found that this vocation suited me, and in fullness of time, I received Bhikkhuhood. I travelled over the whole of India, Burma, Ceylon, Europe, America, Japan, China, Australia and the Islands of the Pacific. And I had the opportunity of visiting some of these countries two or three times, as early as 1904 and 1905. I found that a great cultural movement was going on in the world which aimed at the realisation of the true Buddhism. I came back to the land of my birth and found that the people were tending to be wholesale Europeanised, and neglecting their own traditional culture and religion. I looked towards India, the land of the birth of the Great Saviour and found that all His philosophy, doctrine and culture, had been buried in oblivion and the temples and shrines representing the art, architecture, culture and civilisation of that Great Buddhistic age of India in ruins. A great effort of vandalism to wipe out the last trace of Buddhism from the face of the earth had been made by vested interests of Brahminism or Vedism. In course of time the whole country was reconverted to Brahminism, various prejudices of castes and classes arose and the rituals of *Yajnas* and the worship of various deities were revived. The practice of killing hundreds of thousands of innocent beasts annually to propitiate some god or goddess, ran rampant again over the whole of India. Even today, we hear of mass sacrifice of innocent creatures just to satisfy the peculiar whim of a sect of people. These things pained me.

I appealed to the good sense of my countrymen and to the consciousness of growing nationalism of the Indian people. My countrymen the Burmans at once responded to my cry of halt. They turned back to their national culture and civilisation and stopped copying the West blindly. A great sense of pride and honour in their heritage of a cultured civilisation which they had received from Buddhism brought about a renaissance and rejuvenation. But the Indian people did not respond to me sufficiently. I realised at that very early stage of the Indian national movement that a great problem had to be faced. I could not think out how the question of Untouchability could be solved. Instead of casting aside the depressed classes as "Untouchables" would it



not have been better to advise them to become Buddhists? The Hindus can have no reasonable antipathy to Buddhism. For they take the Lord Buddha as the ninth *Avatar* or the incarnation of God. Much bad blood, loss of energy, time and public money could have been avoided if the discontented "untouchables" had been advised to enter a holy Buddhist Temple at Buddha Gaya or a sacred shrine at Sarnath, instead of goading them to force their entrance into a temple of some Vaidic god or goddess. Things look so peculiar.

The Indian people look upon the Buddha as an incarnation of God. But where is their due love and respect for Him? I have appealed to them a thousand times, and now for the thousand and first time I again appeal to them, not to neglect a religion which has given them art, industry, culture, history and civilisation, in fact, all that India can boast of today. It is a feeling of great joy to me to find today a large number of Indian people interested in the philosophy of Buddhism after a neglect of about a thousand years. Cultural institutions have already been started in most of the important centres of education. Increasing number of people are yearning to find truth in its philosophy and the number of publications in this line is constantly on the increase. I feel today the greatest consolation of my life that my labours have after all been crowned with success. The whole mission of my life was to revive the doctrine of the Lord in this country of its origin and I have spared no pains to popularise it in this land of the Tathagata. I wish that the mission for which the Maha-Bodhi Society is working may spread beyond the seas.

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### MR. DEVAPRIYA VALISINHA'S DEPARTURE

#### FAREWELL ADDRESSES.

A Farewell meeting was organised by some members of the public in Calcutta on June 10 as a mark of respect and admiration for Mr. Devapriya Valisinha on the eve of his departure as Delegate to the Second General Conference of the Pan-Pacific Young Buddhist Associations to be held in Tokyo in July next. The meeting was held at the Buddhist Hall, 4A, College Square, Calcutta, with Bhikkhu U Ottama in the chair. The Hall was packed to its utmost capacity by friends and admirers of Mr. Devapriya.

The meeting opened with the garlanding of Mr. Devapriya by Mr. B. R. Barua on behalf of the Buddhists and by Mr. Dharmadaśa Gunawardhana on behalf of the students

in Calcutta. Mr. Devapriya wore simple white clothes with an upper garment of silk, which seemed to emphasize the natural purity of his disposition on which and on other traits of his character repeated encomiums were bestowed by the speakers.

Mr. C. C. Bose, who spoke first, informed the meeting of his long and intimate association with the Maha-Bodhi Society and of the time when, many years ago, he met Mr. Devapriya, then, hardly more than a boy. Mr. Bose recollected in an interesting manner the circumstances which led to Mr. Valisinha's adoption of his present name of Devapriya and the part he himself had played in it. Mr. Bose remarked that the sweetness and light diffused by the character of the young Secretary of the Maha-Bodhi Society, were in the most fitting manner suggested by the name he bore. The speaker asserted that the good-will and sympathy which Mr. Devapriya enjoyed wherever he went were evoked by these sterling qualities of his character. He expressed his hearty wishes for the success of Mr. Devapriya's mission in Japan.

Dr. Benoy Chandra Sen professed himself a warm admirer of Mr. Devapriya and spoke how his acquaintance with him began shortly after his return from Europe last year when his co-operation was invited by the Dhammapala Memorial Committee. Since then he had been in closest touch with Mr. Devapriya whose devotion to work, unselfishness, and self-denial had struck him as qualities which should be held as an example to the young men of this country whose energies are often frittered away in useless pursuits. He hoped that results of far-reaching importance would follow from the contact Mr. Devapriya would form with the youth assembled at the Pacific Conference. Mr. Devapriya would bring a message of co-operation to the country from abroad, particularly, to the organisers of the International Buddhist University at Sarnath. The more of his type of men went from India to other countries the easier would be the task of saving her from the vicious propaganda conducted against her abroad. Dr. Sen wished him a prosperous voyage and hoped that the whole country would greet him on his return for his services as a true representative of India on a cultural and spiritual mission in the Pacific countries.

Mr. Srish Chandra Chatterji, the well-known architect, paid a tribute to the expression of Indian artistic genius in the age of Buddhism which was, in his opinion, the chiefest glory of her civilisation. He requested Mr. Devapriya to



explain to the Conference the meaning of Indian Art and enlist support for its revival.

Mr. K. Nosu, the Japanese artist spoke in Japanese which was interpreted for the audience by Bhikkhu U Ottama, the president. Mr. Nosu dilated upon Indo-Japanese relations, beginning from about the sixth century A.D. and lasting till now. India's contribution to the development of Japanese civilisation through Buddhism had been great in the past and although Buddhism had ceased to flourish in India, Japan's regard for her was not for that reason less than before. Japan hoped that Buddhism would revive in India and she would be most willing to help her on those lines. He paid a cordial tribute to Mr. Devapriya and wished him success in his great mission.

Other speakers were Rai Bahadur Sarashi Lal Sarkar and Messrs. G. L. Mukherji, B. R. Barua, and Sri C. Sen.

Mr. Devapriya replying, thanked all for the kind wishes expressed for him by the speakers and remarked that these would give him strength in carrying out the work with which he has been entrusted as delegate from India to the Pan-Pacific Conference. He was going on a very peaceful mission, that of cultivating the acquaintance of Buddhists abroad, and securing their co-operation for the cause of Buddhism in India and also for the new International Buddhist University at Sarnath. He would in addition to this do his best to acquaint his foreign audiences in Japan and other eastern countries with some of the leading features of Indian culture and civilisation.

Rev. U Ottama offered him his best wishes and hoped to co-operate with Mr. Devapriya in Japan if he succeeded in obtaining a passport. He said in passing that western scholars were bent upon proving Graeco-Roman influence on the plastic forms of Indian art and architecture. From his own knowledge of the subject and personal study of the artistic remains in the different Buddhist countries of the world he was convinced that there was no truth in this theory.

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Nearly four hundred Chittagong Buddhists attended on June 12 an *At Home* organised by some leading members of their community to meet Mr. Devapriya before his departure from India. The function took place at 4A, College Square, Calcutta. The gathering included many ladies. The most cordial wishes were expressed for the success of his visit to Japan as Delegate from India.

Mr. Devapriya left Calcutta by the Madras Mail on June 13, for Colombo en route to Japan. There was a considerable gathering at the Howrah Station consisting of Japanese, Chinese, Burmese, Sinhalese, and Bengali friends and well-wishers of Mr. Devapriya's. He was garlanded amid loud cheers. Among those present on the platform were Mr. Behari Lal Barua, Bhikkhus U Ottama, Maruyama, Mr. K. Nosu; the Manager of the Indo-Japanese Commercial Museum, Calcutta; Brahmachari Seelananda, Mr. Maddhumahewa, and Messrs. Sri C. Sen, and T. Vimalananda.

Mr. Devapriya thanked his friends for the good wishes expressed by them and hoped soon to return to India after completion of his work in Japan.

## NOTES AND NEWS

### SCIENCE ASSOCIATION OF CALCUTTA RECONSTITUTED.

The Science Association, Calcutta, has been dramatically freed from the control of a small coterie by the organising capacity and leadership of a few Calcutta educationists. This coterie had administered the affairs of the Science Association for a number of years, and had unfortunately developed into an exclusive body, intolerant of public criticism. The Annual General Election of Office Bearers, held in the third week of June, this year, witnessed a sudden and dramatic change of fortune. Sixty-eight prominent citizens of Calcutta enrolled themselves as life-members of the Association on payment of Rs. 250/- each, in the course of the day fixed for the election and voted solidly against the influence of this exclusive circle which was completely defeated in the trial. The public spirit shown on the occasion makes the event a memorable one, and we feel sure that this sense of public responsibility, so well brought into prominence for safeguarding the interest of education in this country will prove of inestimable value as the need arises for unselfish public service in India.

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### NEW PRESIDENT FOR THEOSOPHICAL SOCIETY.

Dr. G. S. Arundale succeeds the late Mrs. Annie Besant as President of the Theosophical Society. He was elected by an overwhelming majority to this important office for a period of seven years. Dr. Arundale is now about fifty-six



years of age, and it was thirty-seven years ago that he first became a member of the Theosophical Society. He had on many occasions supported Mrs. Besant at considerable personal sacrifice to himself. He was for some time Director of Public Instruction in Indore. We hope Dr. Arundale will fill his new Office with honour and ability.

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#### OUR NEW PRINTER AND PUBLISHER.

Mr. T. Vimalananda on whose co-operation the regular appearance of the Maha-Bodhi usually depends becomes the Printer and Publisher of our Journal from this month. He will also conduct the affairs of the Maha-Bodhi Society until Mr. Devapriya Valisinha returns from the Pan-Pacific Conference in Japan.

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#### MR. DEVAPRIYA VALISINHA'S PRESS INTERVIEW.

In a press interview immediately before his departure from Calcutta Mr. Devapriya stated that his object, so far he could see it, was to attend the Pan-Pacific Conference in Japan and to explain to it the work done by the Maha-Bodhi Society for the purpose of enlisting Buddhist support to strengthen its present position. He would travel through the different parts of Japan, giving popular lectures in order to secure appreciation for the work of the Maha-Bodhi Society. He further desired to popularise the programme of the newly established International Buddhist University Association at Sarnath, and if possible, to invite support for its development. He had an invitation to go to China where also Mr. Devapriya expected to carry on the same kind of work. Although he was invited to Hawaii it did not seem likely that he would be able to go there. Mr. Devapriya wanted to pass through Penang as he returned to India in September when his presence in India would be particularly necessary in connexion with the Anniversary celebrations at Sarnath.

To the reports of his Farewell etc. published in this Journal we add our sincerest wishes for an all-round success of his Mission. It may be a highly desirable step if branches of the Maha-Bodhi Society are established in China and Japan for a closer co-operation with these countries as a means of achieving the cultural conquest of the world through Buddhism. The most powerful help for the realisation of this goal will be found in the expansion of the International Buddhist University at Sarnath. We confidently expect that Mr.

Devapriya will come back with a message of hope from these countries which will make the work of the Maha-Bodhi Society and of the University Association prosper without difficulty.

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#### CAMBODIA HONOURS BUDDHIST RELICS.

We have received the following information from Institut Indigene D' Etudes Du Bouddhisme, Phnom Penh, for publication in our Journal. The readers, it is hoped, will find the news interesting.

"The General Secretary of the Buddhist Institute of Indochina brought back from her visit to Burma some Relics of Buddhist *Arhats* which had been given to her, for Cambodia, by U Suriya Agga Maha Pandita and a pious layman belonging to the archaeological survey in Mandalay. She presented some of these Relics to the Buddhist Institute, and some to an important monastery, 40 miles from Phnom-Penh, the capital of Cambodia, where the late king of Cambodia had entered the Order. This pagoda, built on old khmer foundations of about ninth century A. D., was very important when it lay in the centre of the renowned monasteries of the Kingdom where Bhikkhus come to study the Dhamma and the Pali language, and besides, it is a great centre where people come for meditation.

A pious layman from Phnom-Penh and his wife, in paying homage to these Relics at the Buddhist Institute, offered to have a special reliquary made at their expense for taking them over to the monastery of Prang.

The whole reliquary rests on a carved stand under a glass cover so that everything can be seen from outside. Each Relic lies on the petal of a small gold lotus flower whose golden stalk is fixed on a silver support, placed in a silver case.

On the eve of the procession, which fell on the 8th day of the new moon in the Vaisakha month, 2, 478 of the Buddhist era, people assembled around the reliquary and recited prayers; then, two well-known *theras* preached during the whole night.

Next day, at 2 p.m. many motor cars, all decorated, came to take away the procession to Vat Prang. Half way they stopped at a monastery where the whole population came to pay homage to the Holy Relics with flowers, sandal sticks, and candles. More than 50 motor lorries crowded with religious and lay-people then proceeded to the Prang



monastery; but for more than 6 miles, there was such a crowd of motors, lorries and bicycles, that one could not get along. In the monastery, more than 2,000 people were waiting. They all followed the procession, which, 3 times, went round the Vihara, and afterwards the Reliquary was placed on a special altar decorated with flowers and candles.

After the whole crowd had paid homage to the Relics, and the Buddha *Parittas* had been recited, a learned priest preached to the whole assembly till midnight. May the merits of such an important ceremony be shared with donors of those Relics and may it bring peace and prosperity to all those who have helped to organise this important festival."

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#### THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION.

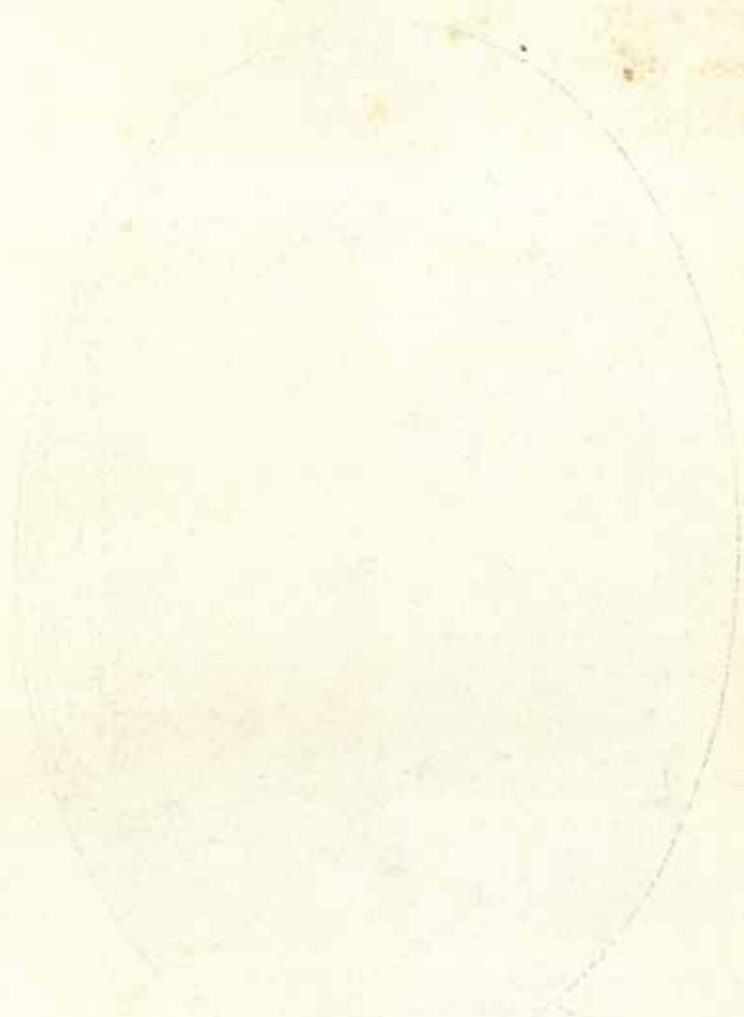
The Working Committee of the University Association met for the first time on June 6, 1934. Mr. Justice M. N. Mukerji presided. Lists of members of the Governing Body, numbering 108, and of Fellows of the International Buddhist Academy attached to the Association, numbering 75, were drawn up and adopted. Particular care was taken in making these lists as comprehensive as possible, the object of the Association being the consolidation of all available resources for the purpose of building up an International University. The Association also drew up a list of Patrons. Letters will now be officially sent to these persons, requesting them to co-operate with the University Association. The General Secretary, Anagarika Govinda (Ernst L. Hoffmann) having gone to Ceylon it was decided that Mr. Sri C. Sen, M.A., be requested to officiate as a Secretary in place of Mr. Devapriya till his return from Japan. Two Sub-Committees were appointed for considering the ways and means of raising funds, and for preparing a questionnaire.

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#### A CORRECTION.

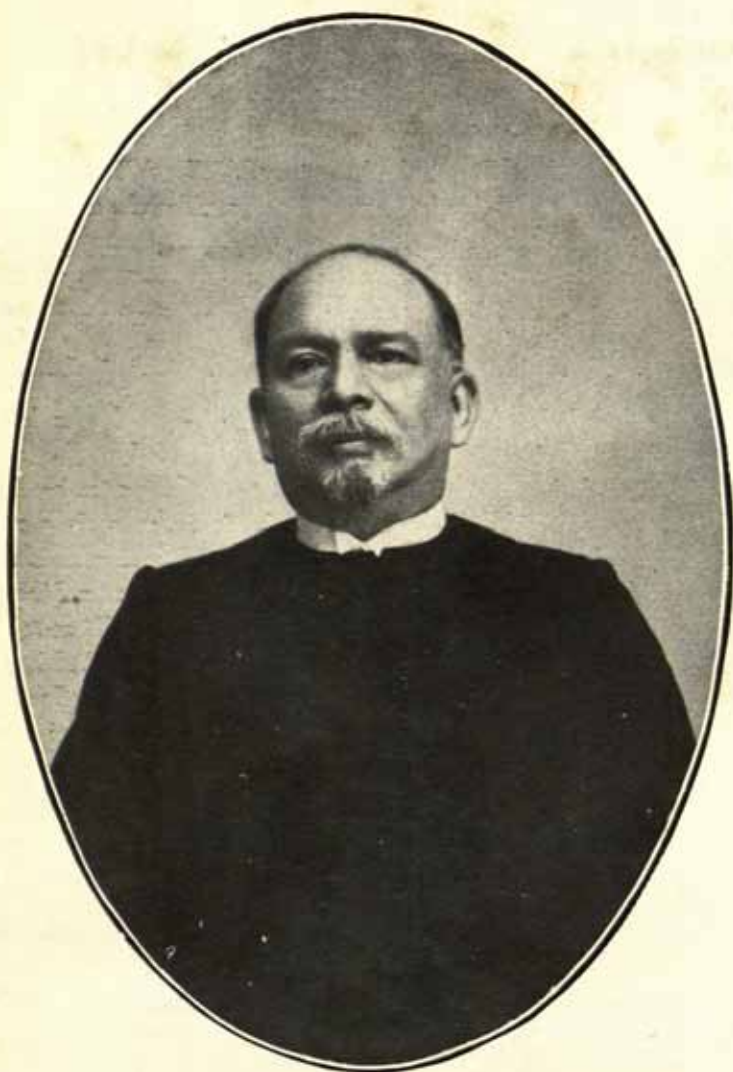
Readers will please note that "Kamma" in line 1 in Mr. C. T. Strauss' letter, published in *The Maha-Bodhi* (May-June, 1934) on page 275 should be read as "Karuna."

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MAHA BODHI



THE HON'BLE MR. MANMATHA NATH MUKERJI, M.A., B.L.,  
Our President, who is now Acting Chief Justice, Bengal.



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अन्त्याय  
हिताय सुखाय देवमनुस्मानं । देसिषु भिक्षवे अन्धादि कल्याणं मनुष्ये कल्याणं  
परियोसानं कल्याणं साधनं सन्त्यजन् केवलपरिपुष्टं परिसुतं ब्रह्मचरितं पकासेध ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1934

[ No. 8

## BUDDHISM IN CHINA ✓

By  
PROFESSOR TAN YUN-SHAN.

(Continued)

At present, the Buddhistic movement and the condition of Buddhism in China may be divided into two channels: The Buddhist Religion and the Buddhist Learning. With regard to the Buddhist Religion, there have existed for a long time ten schools, as :—

- (1) Chū-Sheh-Tsung or Abhidharmakosa School,
- (2) Chéng-Shih-Tsung or Sunyata School,



- (3) Lü-Tsung or Vinaya School,
- (4) Fa-Siang-Tsung or Yogacara School,
- (5) San-Lun-Tsung or Madhyamaka School,
- (6) Hwa-Yen-Tsung or Avatamasaka School,
- (7) Tien-Tái-Tsung or Saddharmapundarika Mahaparinirvana School,
- (8) Chên-Yen-Tsung or Mantra School,
- (9) Tsing-Tú-Tsung or Amitaha School,
- (10) Shan-Tsung or Dhyana School.

Of these ten schools, each held its sceptre and disputed with the others. It is their merit that they could profit by contrasts and competitions, but it is also their defect that they misunderstood one another and created disharmony in the Buddhist world. Fortunately, these different schools have now gradually harmonized themselves and no definitely marked chasm can be seen any more. Buddhism is primarily one ; it is even superfluous to classify it ; how can it be partitioned into various schools? So the Buddhist leaders are now striving for a movement of unity, and have built up, at different places, in different provinces, Buddhists' Associations, while "The Chinese Buddhists' General Association" is established at Shanghai to serve as the Headquarters of Buddhists in China. All schools having joined it and become a compact entity, the organization is absolutely proper to meet the urgent need of the present time, for it can carry on its administration internally on the one hand and deal with problems externally on the other. But there again, two parties seem to have come into existence : the Progressive Party and the Conservative Party ; the former cries for works of reformation, while the latter sticks to observance of traditions. Though each party has its own reasons to show, yet we prefer to hear none of their partisan views.

With regard to Buddhist learning, the custom for the study of Buddhist literature is uncommonly prevalent in China during recent years, for it has been regarded by Buddhists as well as laymen as a kind of essential knowledge, and the acqui-

sition of such knowledge is also considered an important affair. There are now in many places in China Buddhists Societies and Buddhist institutes, founded for the purpose of making a special study of and research in Buddhism. The most important Buddhist Society is "The Chinese Buddhist Society" at Nanking, founded by Rev. Tái-Hsü and joined by well-known personages and scholars. The members usually make public speeches in addition to their researches and the society is thus greatly respected and believed by the people. Next there is at Peiping "The San-Shih Buddhist Society", founded by Mr. Han Tê-Tsing and joined by many notable people and scholars, and several valuable books on Buddhism have been published by it. With reference to the Buddhist institutes, the best one is "The China Buddhist College" at Nanking under the charge of Mr. Ou-Yang Ching-Wu, who is deeply versed in Buddhism and has a good number of renowned scholars for disciples. The college has also published magazines, compiled and edited classical works of Buddhism with success. Next come the "Wu-Chang Buddhists' Institute" at Hupeh and the "Min-Nan Buddhists' Institute" at Fukien, both founded by Rev. Tai-Hsü and his comrades. These two institutes produced many able monks and Buddhist scholars who are preaching the religion in all the provinces. The "Wu-Chang Buddhists' Institute" has also edited a very praiseworthy Review "The Hai-Chas-Yin" or literally "The Sea-Tide Sounds", which is the sole Buddhist Review in China, regularly published by "The Buddhist Book Store" at Shanghai. Moreover there are organized in Shanghai, Nanking, Tientsin and some other large cities what we call "The Home-Buddhists' Associations" as meeting or gathering places for those who are Buddhists but stay at their own homes. A "World Buddhist Institution," recently proposed by Rev. Tái-Hsü is just in the course of preparation and will be located in Nanking when it officially comes into existence.

And there are now in China many prominent figures,



enthusiastic for the Buddhistic movement. On the monastic side, Rev. Tái-Hsü is, of course, very well known but there are many others, such as Rev. In-Kuang, Rev. Hun-Yi, and Rev. Yuang-Yin; on the public side, there are, in addition to some leaders of the Government and Mr. Ou-Yang as mentioned before, Messrs. Wong Yi-Tin, Chu Tsü-Chiao, Yeh Yu-Fu, Shih Liang-Tsai, Nich Yun-Tai, Hsü Tsin-Jen, Lee Yuan-Tsing, Chü Shih-Sêng at Shanghai; and Messrs. Mei Chich-Yün, Pêng Yang-Kuang, Tsiao Yi-Tang, Lin Pi-Yu, Hsu Kung-Wu, Yao Yun-Ping, Sich Chu-Chen, Lin Lich-Fu and Liu-Yi-Mou at Nanking. All these famous Buddhists and popular personages, either working inside the religion for development or offering assistance from outside for protection, and either helping the poor and depressed with sermons and funds or carrying on various charity works for public good, have greatly contributed to the elevation of Buddhism. And there are also a large number of retired generals and officials who have a deep faith in Buddhism, observe the Buddhist rules, and even actually become monks sometimes.

There is a peculiar aspect of Chinese Buddhism worthy of our special attention, that is, the noted Lama-ism in Tibet and Mongolia. This particular name of Lama-ism has its source in Tibet and is, in fact, a branch of Buddhism, namely, the "Chen-Yen-Tsung" or the Mantra school, tinted with the local colour of Tibetan customs and traditions. Tibet being the first plateau of the world, with many high mountains covered with snow, even the natural phenomenon is full of mystery; and the primitive creeds and beliefs of the native people are also mysterious enough, so that the Mantra School of Buddhism perfectly suits their taste. In reality, the Mantra School has a deeper truth than mere mystery and on the whole, can easily harmonize with the mysterious character of the Tibetans, so that they are able to firmly assimilate each other and result in the new form of Lama-ism. It was in the early years of the Táng Dynasty or the 7th Century A.D. when Buddhism was first brought into

Tibet. The relationship Tibet bore to China at that time was that of a feudal state to the sovereign, and a Tibetan King by the name of "Sung Tsan" married a Princess of the Táng Dynasty called "Wan Cheng" and also a Princess of Nepal called "Pelisbu." Both of these ladies were faithful believers in Buddhism and King Sung Tsan was so constantly influenced by them that he himself came to worship Buddhism, too. It is also said that the two Princesses had brought with them Buddhist classics and images for propaganda on a large scale, and so they were the first introducers of Buddhism into Tibet. There stands now in Lhasa a grand temple called the "Maha-Temple" which was built by Princess Wan Cheng of Táng and where her golden statue has been consecrated to the present day. This temple is the first ancient temple in Tibet and is regarded by the people nearly as a Celestial Palace; and on the New Year's Day of every year all the Tibetan monks must assemble there for service and prayer. Another temple, named the "Hina Temple" was built by Princess Pelisbu of Nepal, whose golden statue has been consecrated there, and the Tibetans also look up to it with a good deal of reverence. In the course of time, famous monks came in succession from India, Nepal, and China Proper, then Buddhism reached a Golden Age in Tibet. There was, however, no written language in Tibet at that time; so thirty alphabets were taken from Sanskrit to create a Tibetan written language for the sake of writing and translating Buddhist classics. Nowadays, Buddhist literature in Tibetan is very complete, and the three languages, Tibetan, Pali and Chinese, are equally the most valuable reservoirs for Buddhist classics. In the Yuan Dynasty of China, the Mongols having conquered a great part of Asia and Europe with military force, added Tibet to the territory of China; then Tibetan Buddhism became the sole National Religion of Yuan Dynasty, and many great Tibetan monks were honoured by the Yuan emperors with the noble title of "National Teacher." And it was during the early years of the Min Dynasty in



China, that is, the 15th Century A.D., when a great Reformation of Buddhism took place in Tibet. The name of the reformer is "Tsungkaba" whose work was somewhat similar to that of Martin Luther in Europe. The habits and actions of the Tibetan monks were at that time very destructive to the ascetic rules of Buddhism, and Tsungkaba felt so grieved and distressed at this that he bravely took all pains to bring about a reformation. After this, the Buddhism of Tibet really underwent a notable change, so notable that it became almost a new religion. Before the Reformation, all monks wore red robes, hence they were known as "The Red Lamas"; after the Reformation, they put on yellow robes, then they were called "Yellow Lamas." The Red Lamas are still existing today, but are very small in number. On the death of Tsungkaba, the holy work of Tibet was, according to his will, carried on separately but co-operatively by two disciples: Dalai Lama and Panshan Lama; and they would also continue to hold power by way of "Hu-Pi-le-Han" or Rebirth generation after generation. At present, the Rebirth of Dalai Lama has reached his thirteenth turn, while that of Panshan Lama his eighth turn. The late Thirteenth Dalai Lama passed away last winter but the young reborn Dalai Lama is not yet found out. Panshan Lama has been recently preaching Buddhism of the Mantra School in China Proper and is warmly received and believed by the Buddhists, so that the present tendency of Chinese Buddhism is undergoing some transformation again.

As for the influences Buddhism has exercised over China, they can hardly be expressed in words. Since the Han and Táng Dynasties, nothing in China, from thoughts, learnings, literature, arts, language, customs, habits, down to the trifles of everyday necessity, has remained uninfluenced by Buddhism. Of the whole present Chinese culture, at least a lesser half may be said to be the culture of Buddhism. Of the present Chinese life, at least a lesser half may be said to be Buddhist life. From the Head of the National Government down to

the common masses of people, there is no one who does not know the name of Buddha, or can not utter the phrase, "Namo-mitabhaya Buddhaya," which has become a familiar sound on everybody's lips. From this, you can imagine how enormous is the influence, and how great is the power of Buddhism in China! In the modern world, Buddhism may be classified, according to the languages in which the classical works are most written, into three systems, namely: the Pali, the Chinese, and the Tibetan system. But as both the Chinese and Tibetan systems belong to China, so two of the three portions of the Buddhistic world are, so to speak, possessed by China. What China has done for Buddhism is her continuous effort to work for its cultivation, promotion, and magnification. But it is a pity in recent times that the Chinese Buddhists pay attention neither to international propaganda nor to the study of Sanskrit and other foreign languages, so that they can preach and write only in their own mother tongue. At the same time, very few foreigners know the Chinese language well enough to make any deep study of Chinese Buddhist literature. Thus, though China has such a precious and abundant "Dharma", yet the world has no conception of it at all. Japan got her Buddhism from China and the Buddhist classics in Japan are also in Chinese. But the modern effort of the Japanese Buddhists is really admirable; for they have comparatively a good study of Sanskrit and other foreign languages. They know how to make propaganda for Buddhism internationally, and their written works in foreign languages are not small in number, so that all the nations of the world know there is Buddhism in Japan but do not know that the Japanese Buddhism is really Chinese Buddhism. It is deplorable not only for the Chinese Buddhists but also for the whole religion to have the Chinese Buddhism left in the dark. Not till recently the Chinese Buddhists begin to be conscious of a new growing need, and the young Buddhists and young students of Buddhism are making effort to learn foreign languages. At the same time, foreign



peoples are beginning to know the importance of the Chinese language and are gradually understanding it better ; the treasures of Chinese Buddhism are at length, attracting the attention of the world. Last year (1933), more than ten European monks and nuns, led by the English Buddhist Rev. Chaokung, came to China from Europe for taking orders of asceticism and for learning the Buddhism of China. This is certainly a momentous event in the modern history of Chinese Buddhism.

Finally, we may ask why Buddhism can produce so great an effect and exercise so supreme a power in China? And why can China develop and promote Buddhism to such a great extent? The answer must be found in the national culture of the Chinese people. Chinese culture is based on the principle of "Golden Mean"; hence adaptable to "Harmony," and specially rich in the spirit of "Great Unity" and "Universal Ahimsa." It possesses neither the nature of demarcation nor the quality of detraction. The Chinese sages in all times teach people the virtue of magnanimity by the metaphor of the "Great Ocean", so that the Chinese are apt to show a receptive and magnanimous attitude to any other civilization of the world, and try to assimilate and reform it, too. It is said in one Chinese classical book that "All teachings operate parallelly without collision among them ; all beings exist co-ordinatively without injuring one another." That is why China can contain the different religions of the world and yet be free from the destructive religious wars which have filled up the sad pages of the history of every other nation. The teachings of Buddha and Confucius are not far from each other at the root, and the cultures of India and China are also similar to each other in many respects, so that Buddhism is able to reach its special development in China. This is really the characteristic feature of Buddhism and Chinese culture.

Today, throughout the whole world, people are gradually understanding the value of Buddhism, and good scholars in

Europe and America who come to study and believe it are increasing in number day by day. They have been aware of the frailty of modern life, and know that the best means of salvation is to be sought in the great wisdom, the great learning, the great virtue, the great courage, the great charity, and the great mercy of Buddhism. This is truly a golden opportunity for Buddhism at the present moment, and also a great turning-point for mankind as a whole. It is then the urgent duty of our Buddhistic countries to make more efforts than ever for a universal propaganda and for a cosmopolitan salvation. I have heard that the Maha-Bodhi Society has undertaken to found at Sarnath an International Buddhist University. This is a great work of absolute need, and I sincerely hope for its early realization. First of all we Buddhistic nations must join our hearts and hands together and co-operate with mutual aid, in order to achieve that great turning-point for mankind and to shape that great golden opportunity for Buddhism.

(Concluded.)

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### AS I KNEW DEVAMITTA DHARMAPALA

By S. H.

The young messenger of the Dhamma from Sinhala, Hewavitarne Dharmapala, was hardly a year in Calcutta when I had the supreme pleasure of meeting him on March 1, 1893. At that time I was a young public servant whose duties lay in the Burdwan division of Bengal. It was through my wife's uncle, Mr. Neel Comul Mookerjee, that I got to know him. Mr. Mookerjee was a man of liberal ideas and he accorded a warm welcome to the stranger. To the Hindus the Dhamma is not an alien religion and even alien religions are not objects of hostility to them. Indeed,



the illiterate Hindus bow down to Christian Church-steeple and to the Minarets of Mosques in ignorant adoration. In Bengal Buddhism survives to this day in the corrupt form of Dharmaraj worship. Young Dharmapala's presence in Bengal did not attract much notice while he carried on his work silently. The way was paved for him by Colonel H. S. Olcott who had, during his visits to Calcutta, drawn the attention of educated Hindus to Buddhism as a great religion based upon rational ideas. Whenever I was in town I went and saw Dharmapala at No. 46 Beniapukur Lane, near the house of Mr. Mookerjee. We became friends. In 1893 I went by sea to Colombo and he gave an introduction to the Hon'ble Mr. P. Ram Nathan, Solicitor General of Ceylon, and others. His people at home, chiefly Mr. Monasinha, his brother-in-law, were very hospitable to me during my stay in the island.

From the first I was impressed by his earnestness in the cause of Buddhism and his enthusiasm in the great work of recovering possession of the sacred Maha-Bodhi Temple at Buddha-Gaya. "We have to bring back the Dharma of the Tathagata," he wrote to me in November 1923 when he was preparing for a trip to Malabar and Ceylon. Those words summed up his mission. In a previous letter written in the same year he had told me regretfully that the Buddhists did not care to help his Indian work. India was his special love. He wrote: "I love India and the Lord Buddha's doctrine, wherein the grand principle of Renunciation is emphasised." It was this principle that inspired him and that was his guiding rule. He wrote on May 25, 1923: "The American and British Christians send millions of rupees to India, and there are 5000 missionaries in India engaged in spreading the Christian religion. The wealthy people of India have one religion—Pleasure. To uplift the masses is the great work. To carry the message of our Lord to the villages we want self-sacrificing, cultured workers." In another letter, written a few days later, he

alluded to the conversion of the "untouchable" to Islam and added : "I am sure a considerable number would return to the old faith. But the attempt should be made from the historic point. If I had the strength and ability to reach the masses I would make the effort ; and I am convinced that Righteousness and Truth will be welcomed by at least some." I had some correspondence with him on the subject of the conversion of the East Bengal Nama-Sudras (called in contempt Chandals by the caste Hindus) who are swarming to the banner of Islam. In the same letter from which I have just quoted, he wrote: "I feel almost sure of success and if I had a few workers with a knowledge of Urdu and Hindustani I shall begin a propaganda. But disinterested workers in India are rare, and wealthy Indians do not care for the elevation of the poorer Indians. Sensualism and ascetism are the two principal causes of India's downfall. The noble Eight-fold Path of the Lord Buddha was forgotten. The Four Noble Truths and the Laws of Relativity must be again proclaimed."

He was so completely absorbed in his work that he never paid any attention to his health. I had occasion, both personally and by letter, to warn him against the serious consequences of such neglect. In his letter dated Calcutta, May 25, 1923, he wrote: "My great fault has been in not taking any kind of exercise. I get up at 2 or 3 a.m. and continue writing and reading till 10 p.m., except when I am ill." He had been endowed by nature with a good constitution ; and, barring a bad leg, he possessed a strong physique. But sedentary habits were his besetting sin and were directly instrumental in shortening his life. After all is said and done, his achievements have been marvellous. He had worked under great difficulties and undergone much suffering and he has finally made the path smooth for his successors.

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## **"JUSTIFIABLE" KILLING**

By A. D. JAYASUNDARA.

Our venerable friend Mr. C. T. Strauss takes exception to my two articles in the February and March issues of *The Mahabodhi*. I regret if what I wrote has given any offence, as nothing was further from my mind. There is no use in saying anything unless one really feels and believes what one says. My comments were intended to combat a school of thought which has recently come into vogue and advocates the perverse doctrine that Buddha-dhamma allowed certain exceptions to the rule against killing. When I wrote I gave no thought to Mr. Strauss or anyone else in particular. My mind was directed against—what I may be pardoned for calling—the wrong view and not against any individual who held that view.

I appeal to Mr. Strauss and others who share his views to give further thought to the arguments advanced in my two articles, for I fear he has not appreciated the point of view I tried to explain. For instance Mr. Strauss says: "If it is dangerous to interfere with Kamma, it ought to be wrong for a physician to try and cure a patient, and it would be wrong for us to try and save a person fallen into a lake or river etc." This clearly shows that our good friend is not impressed by what I wrote on page 141 of the March issue. There I said: suffering results from eight different causes, one of which was Kamma. If Kamma was the cause of the illness or of the person falling into the lake or river our interference would be useless. In our ignorance we do not know which of these eight causes is operating in a particular instance, for a Buddha alone possesses the necessary knowledge. Placed as we are, it is therefore our duty to do our best to save the patient or the drowning man, for it may be that he

is the victim of one of the other seven causes, in which case our attempt may prove quite successful.

I regret our good friend has misunderstood my caution against interference with the law of *Kamma*. It is a popular error to confound *Kamma* (the act) with its *vipāka* (the result). By all means let anyone, if he can, interfere with the *vipāka*, no harm is done and perhaps some good may come out of the attempt. But beware lest anyone should be caught up by the mysterious working of the wheel of *Kamma* (the act). Not only is it useless but also fraught with grave danger. To illustrate what I mean: a doctor may successfully cure a patient if the illness is due to a cause other than *kamma*, but if he is suffering owing to *Kamma-vipāka* all the doctor's efforts would be in vain. But one cannot kill a living being with the noblest of intentions and also with impunity, for he is thus setting in operation a fresh *Kamma* (act) and not merely interfering with a *vipāka*. This is what I mean by interfering with the law of *Kamma*. It is a distinction one has to keep clearly in mind. The working of *Kamma* is indeed a highly complex subject. The pity of it is that the advocates of "justifiable" killing have failed to cull one instance, cite one illustration or quote one authority from text or commentary in support of their contention.

That eminent modern apostle of *Ahimsa*, Mahatma Gandhi, perhaps misled by these modernist views, once caused a calf suffering agony to be done to death. The incident instantly brought a hornet's nest about his ears. He was plied with a plethora of questions and confronted with a number of dilemmas. Would he push the principle of his conduct to its logical conclusion by depriving the life of human beings also, under similar circumstances? We see here the greatness of the man—in his significant reply. No, certainly not! he at once retorted. He would do nothing of the sort and would never advocate such a monstrous heresy. He confessed that his act of killing the calf was simply prompted by the impulse of the moment. That one act of



his was rather the exception that proved the universal rule against taking the life of the meanest thing. He would not justify his act as it was a momentary lapse and he was prepared to reap its evil consequences.

Let us however remember that Mahatma Gandhi was not a Buddhist, but an adherent of a religion, which admits of a number of exceptions to the precept against killing. A Jain on the other hand will drive the precept to the limit of absurdity and include all killing—even unintentional. The Buddhist stands on sound practical ground. In this connection I can do no better than quote a luminous passage from a learned editorial in "the British Buddhist" of July 1933, under the significant heading "Accommodation in Religion", which runs as follows—"The head of the Hindu religion (Sri Sankarācharya) says: 'It is true that no life should be injured . . . . But no wrong is done, even if it is a sinful deed that is done, if it is done with devotion. In sacrificing animals in temples there is no bad thought in the mind, therefore there is no sin.' Here again Buddhism is poles apart from Hinduism. The rule against taking life stands unimpaired and uncompromising in the Master's precepts, as something which every professed follower of His must without equivocation strive to observe. When he fails to do so, he still lets the precept stand in all its strength, demanding fulfilment of him even though he has broken it; and thus it still remains an ideal calling him upward towards its own high level continually, however often he fails to reach it. Though the man fails the precepts stands etc."

Verily Gandhi is a Mahatma—a great soul. For he is better than and goes even beyond the religion he professes.

The advocates of "justifiable" killing are therefore preaching good Hinduism, but bad Buddhism.

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## PLAIN THOUGHTS ON DEEP SUBJECTS.—I.

BY GOURMOHAN BHATTACHARJEE, B.A.

### THE ABSOLUTE.

An entity having no relation with anything else, is termed the absolute. Its attributes are infinite, but as it has nothing to act on or to be acted upon, it cannot give any response to any external stimuli by their outward manifestations. So all its responsive powers exist only in a nascent form, that is, in the state of possibilities and not as actual facts.

### POTENTIALITIES AND ACTUALITIES.

The totality of such possibilities is called the Potentiality of a thing. So it can be said that what is absolute has infinite potentiality but no actualities. As a matter of fact nothing can be absolute. The mere assertion that a thing exists implies that it must exist somewhere, or in other words, it must have space relations or dimensions. If an entity can be so transcendental in character as not to be conditioned even by time and space then that may be called absolute, but its existence is quite beyond our comprehension and so practically we have nothing to do with it.

### THE RELATIVE.

We may assume that every thing in the universe is relative and possesses infinite potentiality, partly expressed and partly not. This aspect of a thing can be mathematically expressed as  $x^{n-a}$ , where  $x$  represents the hypothetical entity,  $n$ , its potentiality and  $a$ , the actualities or outward manifestations. Now in order to dilate upon this subject let us take some concrete examples.

### A SEED.

Here is a seed, say of the Banyan tree (*Ficus Indicus*). Let us investigate what its potentiality is, and how that is



gradually actualized in accordance with the variations of its environments. Put it in an air-tight bottle and keep it in a room. It will never germinate. All its possibilities are here nullified by the absence of favourable environment. Now open the bottle and let heat, light and moisture act upon it. It will now germinate. Thus a portion of its infinite possibilities will be realized in action. Put that seedling under the shade of a big tree. It will grow and attain to a certain height and then its growth will stop. Here again more possibilities are actualized but most of them are still awaiting favourable environment. Remove that plant to a fertile soil having free access to heat, light, manure and moisture, and in the course of a century or two it will become a giant of the forest. Its fruits and leaves will supply food to myriads of animals, birds and insects and give them shade and shelter ; its wood will be of various uses to men ; it will make the soil firm with its roots ; it will attract rain and retain moisture, but after all, only a few out of its infinite possibilities will be thus manifested.

#### THE SUN.

Take another instance. The sun is nothing but a mass of hot gases. In this state it gives heat and light and manifests many other phenomena, but most of its possibilities are yet in a nascent condition. A part of it gets detached owing to its centrifugal force, and gradually losing heat is converted into a somewhat cold and solid body—the earth. In the course of time a portion of its original vapour forms water. Now heat and moisture together help the different elements of the earth to change and chemically combine in various ways and the result is the appearance of plants and animal life on it. Thus we see what a vast potentiality the hot vapour of the sun had. It contained in the form of possibilities a Sir Isaac Newton, the mammoth, the pretty rose, the bird-of-paradise and numberless other things, ugly and beautiful, useful and useless. We cannot imagine what immense potentiality it still possesses.

But if it were not placed in varying circumstances it might have remained an apparently barren mass of vapour with its infinite possibilities only partially realized.

From what has been stated above it is evident that everything in the universe has infinite potentiality, or possible responsive powers which become actualities by the action and reaction between itself and its environment.

#### THE THEORY OF POTENTIALITY AND ACTUALITIES APPLIED TO ATOMS.

The scientist assumes that an atom is but an infinitesimal part of a material body, and as such, all the properties possessed by the whole must be possessed by its component parts. An atom in combination with others, realizes in action many of its possibilities in the form of heat, light, electricity, attraction, repulsion, various chemical actions and numerous other phenomena. So we can very reasonably assert that the atom has also the potentiality of manifesting vital and psychical phenomena in a favourable environment.

#### HOW ATOMS CAN PUT FORTH VITAL AND MENTAL ACTIVITIES.

We know that the atoms of hydrogen and oxygen produce water. But if a number of atoms of either description be simply kept within a bottle that will not produce water. They must chemically combine under certain conditions. Such is also the case with the production of electricity. Certain conditions must be fulfilled for the chemical actions of certain elements before electricity is generated. This rule also holds good with the generation of vital and mental phenomena. The atoms have potentiality of manifesting vital and mental activities but here again certain conditions must be fulfilled for what we call their vito-chemical combinations before life and mind are evolved.

#### NO NEW LIFE ON EARTH IS POSSIBLE AT PRESENT.

At one time in the history of the earth its conditions as regards heat, light, moisture, etc., were very favourable for



the aforesaid combinations, so life and mind were manifested. But at present those conditions are altered, so there is no possibility of new life being created. The life that was once formed runs on, through various ramifications, from generation to generation and will do so till some adverse circumstances put a stop to it for ever, as some of its branches, such as the huge reptiles, quadrupeds with trunk and tusks and many other beasts of yore, have already become extinct.

But, in case of life on earth being wholly destroyed by some catastrophe the potentiality of atoms for creating new life will ever remain and wait for favourable circumstances.

*(To be continued)*

## THE NATURE OF SELF

A RE-JOINDER

BY N. D. MEHROTA.

In the May-June number of the "Maha-Bodhi" Bhikkhu Jagadish Kasyapa has contributed a very thought-provoking article on "the Nature of Self". His thesis is that inspite of the constant change of our personalities both in the realm of matter and consciousness, there is always an "I". He says that "I" is a point in the flux of the self which always keeps its identity. But it is not the soul or an ego round which the complex personality of a man has been woven. It is "Trishna" or desire, or as he calls it, "Our emotional interest and purposive attitude towards the various constituents of our surroundings." The truth of the presence of this "Central Desire" is, according to him, proved, because, as he says, though Alexander as a child in the lap of his mother was quite different from Alexander as the conqueror, yet both are the same person, the same identity the same "self".

That "Trishna", caused by Ignorance is the motive force of Life can easily be admitted. But it is difficult to take it as the "nature of self." A thing can be only an attribute of another thing. But when this another thing or the "self" is non-existent, it cannot be correct to call "Trishna," like the Upanisadic Brahman, the cause and the effect, both in one.

It is clearly wrong to say that there is the same identity or the same "self" in Alexander, in the lap of his mother and as conqueror. If we once accept the scientific truth of constant change of all factors of which

life is composed, there does not remain any room for one identity which we may call "self". In the psychological analysis of Buddhism, there is no place for "self".

The reason why Alexander in the lap of his mother and as conqueror are both termed Alexander is that for our convenience, we have given the name of Alexander to all the different changing personalities from the time of the birth of the physical body to the day of its complete dissolution. I say "complete", because dissolution is taking place every moment of Alexander's, so-called, life but we only know of the last stage of this process of dissolution, and call it physical death.

It is true that "Trishna" or Desire is present through the whole stream of Life. In fact no becoming, as every Buddhist knows, is possible without this "Trishna". But it is itself in a process of continual change, and is devoid of any "self". It is born of ignorance and is only a step which leads to becoming but surely it is not static, nor can it be said to constitute the "self" of a so-called individual. A cause or a step cannot at the same time be an effect.

The learned Bhikkhu says, "Where this central interest, Desire or Trishna appears not to exist at all, we have no right to speak of a succession of purposive acts as the expression of a single self." The major and the minor premise, both are wrong in this reasoning. There is no central Desire and the "Succession of purposive acts" are not the expression of a "single self". Buddhism does not believe in any "single self" and different acts are of different personalities which are connected with each other so closely, like a motion picture, that we feel them as one whole Self.

Ananda questions the Buddha, "what is meant Lord! by the phrase, 'the world is empty'." Buddha replies, "That it is empty Ananda! of a Self or of anything of the nature of Self. And what is it that is thus empty? The five seats of the five senses and the mind, and the feeling that is related to mind. All these are void of a self or of anything that is in the nature of Self." An individual is made up of, as Bhikkhu Jagadish agrees, physical body together with the senses and vedana,—Sanskara, etc. Buddha in reply to the haughty Jain preacher Sachakka says that Rupa is devoid of any soul, Vedana is devoid of any Soul, Sanskara is devoid of any Soul and viñāna is devoid of any Soul. Where then is this Soul or Self departed and what need is there for one? There is indeed no ultimate substratum of an individual nor is it necessary to speculate for one in the logic of the Buddhist philosophy.

The learned Bhikkhu has unnecessarily gone into the unfathomed ocean of Upanishad philosophy and naturally therefore, makes mistakes about its contents. There is hardly any suggestion, as Radha Krishnan rightly says, in the Upanishads that the entire universe of change is a base-



less fabric of fancy. The Brahma and the material universe both, the Upanishads say, are real. The relation of the two, however, is not explained nor can it be explained, as Buddha teaches, by any body, let us say, not even by ten fertile brains of the vedantist thinkers. It is the same old question why God made the world and both Vedantism and Buddhism do not attempt to answer it.

### THE TRAVELS OF FA-HSIEN (399-414 A.D.)

BY PUNDIT SHEO NARAIN.

The first translation of the Record was in French, begun by Remusat and finished by Klaproth and Landresse in 1836, the narrative was continuous without division into Chapters. In 1869 Beal produced an English translation of Remusat's translation. In 1877 Dr. Giles published another translation. In 1886 Dr. Legge issued a fresh translation. The latest translation in the field is from Dr. Giles who after correction of mistakes of other translators and revision of his own previous translation, produced a handbook (with an itinerary map) of nearly a hundred pages in 1923.

After Fa-Hsien, some Chinese travellers came as pilgrims and left us records of their travels. Momentous changes have taken place in India since the earliest Chinese pilgrim put his foot on Indian soil.

It would be of profound interest to our readers to know what Buddhistic places of pilgrimage were like in the fifth century A.D.

We have selected for this paper accounts (1) of Kapilavāstu where Siddhartha was born, (2) of Buddhagaya where he received enlightenment, (3) of Sarnath (Mrigdava) where he preached his doctrine for the first time, (4) and of Kusinara (Cassia) where he passed away.

(1) Kapilavāstu.\*

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\* Gibs, pp. 36-38.

From this point going east for somewhat less than a *yajona*, the pilgrims arrived at the city of Kapilavāstu. Therein no king nor people were to be found ; it was just like a wilderness, except for some priests and a small settlement of lay men and women. On the spot where formerly stood the palace of king Suddhodana, and images of the Heir Apparent (Buddha) and his mother, at the moment when she dreamt that riding on a white elephant He entered her womb ; and where, as Heir Apparent, on issuing forth from the east gate of the city, He saw a sick man and turned about his chariot to return home, pagodas have been raised. So, too, at the various places where Asita pointed out the Signs of future Buddhahood on the body of the Heir Apparent ; where, when with Nanda, Devadatta subdued the elephant ; where Buddha shot an arrow which flew thirty li to the south-east, piercing the ground and causing a spring of water to gush forth, which men of later ages fashioned into a well (called Arrow Fountain) for the use of travellers ; where Buddha, having attained salvation, came back and met the king, his father ; where five hundred princes of the royal family gave up the world and did obeisance to the apostle Upali, while the earth quaked with six shocks ; where Buddha expounded the Faith for the devas, while the four Heavenly Kings guarded the four doors so that the king, Buddha's father, could not get in ; where Buddha sat under a fig tree, which still exists, with his face to the east, and his aunt presented him with a priest's robes ; and where king Vaidurya slew the maidens of the house of Shakya, who all became Saints before death ; at the above places pagodas had been built and are still in existence.

Several li to the north-east of the city was the arable land belonging to the crown, where the Heir Apparent sat under a tree and watched men ploughing. Fifty li to the east of the city was a royal garden, called Lumbini ; and here the queen having entered the pool to bathe, came out on the north side, and after walking twenty paces, raised her hands and grasped the branch of a tree. Then, facing the east, she brought forth



the Heir Apparent. On reaching the ground, the Heir Apparent walked seven steps, and two dragon-kings washed his body. At the place of washing, a well was afterwards made ; and also from the above-mentioned bathing-pool, the priests of to-day get their drinking water.

In all, four places are associated with the Sakyamuni which will ever be remembered : (1) where he became a Buddha ; (2) where he turned the Wheel of the Law ; (3) where he expounded the Doctrine, thereby routing heretics ; and (4) where he came down after going upto heaven to expound the Doctrine to his mother. Other spots have been noted from time to time in accordance with the happenings thereat.

The country of Kapilavāstu is desolate and barren, with very few inhabitants. On the roads, elephants and lions are to be feared ; travellers must not be careless.

(2) Gaya.\*

From this point travelling four *yojanas* to the west, the pilgrims arrived at the city of Gaya, also a complete waste within its walls. Twenty li further to the south, stood the place where Buddha, as Bodhisatva, passed six years in self-mortification. It is in a woody district.

Again three li to the west, was the spot where Buddha once entered the water to bathe, and where a deva pressed down the branch of a tree for him to grasp and get out of the pool.

Two li to the north is the place where a lay sister presented to Buddha congee made with milk.

Two li to north of this, Buddha sitting on a rock under a great tree, with his face to the east, ate the congee. The tree and the rock are both still there, the latter being about six feet in length and over two feet in thickness. In Central India the climate is so equable that trees will sometimes live for even several thousand years.

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\* *Gibs*, p. 93.

Half a *yojana* to the north-east of this, the pilgrims arrived at the cave in which Buddha as a Bodhisatva sat down cross-legged with his face to the west, and reflected as follows: "If I am to become a Buddha, there should be some divine manifestation in token thereof." At once the silhouette of a Buddha appeared upon the rock; it was over three feet in height. Then heaven and earth quaked mightily, and the devas in the empyrean made the following announcement: "This is not the place where past and future Buddhas have attained or are to attain Buddhahood. The proper spot is less than half a *yojana* to the south-west of this, beneath the Bo tree, where all past and future Buddhas have attained or will attain to Buddhahood." When the devas had uttered these words, they proceeded to lead the way with singing, in order to conduct the Bodhisatva thither. He then got up and followed; and when thirty paces from the tree, a deva gave him the grass of happy omen (*kusa*). Having accepted this, he went on fifteen paces further, and then five hundred green birds came and flew three times round him, and departed. The Bodhisatva went on to the Bo tree, and there, laying down the grass of happy omen, he took his seat with his face to the east. Then Mara, king of the devils, sent three beautiful girls, who approached him from the north to tempt him, while Mara himself came from the south for the same purpose. But the Bodhisatva pressed the ground with his toe, whereupon the infernal army retreated in confusion, and the three girls were changed into old women.

At the above-mentioned place where Buddha suffered self-mortification for six years, as well as on these other spots, men of later ages raised pagodas and set up images, all of which are still in existence. Pagodas had also been raised at the following places: where Buddha, after having attained Buddhahood contemplated the Bo tree for seven days, experiencing the joy of liberation from earthly trammels; where Buddha paced east and west beneath the Bo tree for seven days; where the devas caused to appear a chamber



built from the seven precious things and there made offerings to Buddha for seven days ; where the blind dragon, Muchilinda, coiled round Buddha for seven days to shelter him ; where Buddha sat facing the east on a square rock under a fig tree, when Brahma came and begged him to expound the Doctrine ; where the four heavenly kings offered to Buddha their alms-bowls ; where the five hundred traders gave him boiled grain and honey ; and where he converted the brothers Kasyapa with their disciples to the number of one thousand souls.

Where Buddha attained Buddhahood, there are three monasteries, each with resident priests, who receive offerings in abundance from the populace, without the least stint. The strictness with which, while Buddha was still in the world, the holy brotherhood observed their vows and disciplinary regulations, and the gravity of their deportment when sitting, rising, or entering an assembly, persist down to the present day.

(3) Sarnath (Benares).

Again following the Ganges for twelve *yojanas* to the west, he arrived at the city of Benares in the land of Kasi. About ten *li* to the north of the city he came to the shrine in the Deer-forest of the Immortal. In this deer-forest there was once a saintly hermit, with whom the wild deer would often come and pass the night. When the World-Honoured One was about to become a Buddha, the devas in space sang these words : "The son of king Suddhodana left his home to learn the Truth ; seven days hence he will become a Buddha." The saintly hermit, hearing these words, at once entered into *Nirvana*. Therefore the place was named the Deer-forest of the Immortal ; and later on, after Buddha had attained to Buddhahood, a shrine was built here.

*Note.*—*li* is equal to  $\frac{1}{3}$ rd of an English mile and of *yojan* it cannot be said how much distance it covers with any accuracy.

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## EDUCATION AND ENVIRONMENT

BY MRS. GORDON FEARON.

No educator or teacher should believe that he is the only educator of a child. The waves of outside influence stream into the psyches of the children and mould them directly or indirectly—that is to say, by influencing the parents and bringing them to a certain state of mind which is transferred to the children ; this cannot be avoided and it must therefore be taken into account.

First of all the educator must take into account the economic circumstances. We must remember, for example, that there are families living for generation upon generation under very pressing circumstances—families that carry on their struggle with a sense of bitterness and sorrow. They are so much affected by this that they cannot educate the child to take a healthy and co-operative attitude. They are living on the limits of that human mind, when human beings cannot work along co-operative lines because they are always panic-stricken. Further, we must not forget that a long period of semi-starvation or bad economic circumstances influences the physical life of both parents and children, and this at the age of three has an important psychological impact.

Besides economic circumstances and their effect on child development, we must not forget the effect of parental ignorance of physical hygiene. This ignorance goes hand in hand with the timid and coddling attitude of parents. Parents want to pamper the children and are afraid to cause them any pain ; sometimes they are careless and do not consult a doctor at the right time. This is, of course, a mistake, especially in cities when medical advice is more or less always available. A bad physical condition if not corrected in time may lead to a severe and dangerous illness,



which may lead to bad psychological scars. All illness is always a "dangerous corner" psychologically, and is to be avoided as much as possible.

If these "dangerous corners" cannot be avoided they can be made much less dangerous by developing in children the attitude of courage and social-mindedness. Parents should see to it that children are not too much impressed by their childhood sickness. They should give them the impression that although life is limited, it is yet long enough to be worth while.

Another "dangerous corner" of childhood life is the meeting with strangers, acquaintances or friends of the family. The mistakes that are made in the encounters with such persons are due to the fact that they are not really interested in the children, and in the short time they are with them they manage to pamper them, and thus to make trouble for their regular educators.

A child even at the age of three should be already prepared to join with other children in games and should not be scared by the presence of strangers. Otherwise it will later turn out to be bashful and self-conscious, and will take a hostile attitude to others. Generally this trait is to be found among pampered children. If a parent occupies himself early with correction of such traits he can be sure that the child will be spared a great deal of trouble later on. If a child has had a good up-bringing in his first three or four years, if he has been trained to play with others and to join in the common spirit, he will be spared not only bashfulness and egotism, but also a possible neurosis and even insanity.—"The Hindu Educational Supplement."

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## BUDDHA, THE FRIEND OF WOMEN

BY PT. SEELANANDA BRAHMACHARI

It is generally held that Lord Buddha looked upon women with contempt: that his exclusive attitude towards women darkened his understanding of their true nature and that he could not even realise the sacred love of his own wife.

But he was in fact a true friend of women. Their subordination drew his deepest sympathy. His sympathy was not mere verbal, but found expression in his activities.

Questions may be raised here regarding some of his teachings found in the Buddhist literature, such as :

(1) "*Itthimalaṃ brahmacariyassa*" (Sanyutta nikāya.) ("The woman stands in the way of a chaste life.")

(2) "*Kathaṃ bhante mayaṃ mātugāme, paṭipajjāma? Adassanaṃ Ānanda, dassane Bhagavā sati Kathaṃ paṭi-pajjita-bham?*"

*Anālāpo Ānanda Ālapantesati bhante Kathaṃ paṭipajjita-bham? Sati Ānanda upaṭṭhāpe-tabbā.*" (Mahā parinibbanasutta, Dīgha nikāya).

"Sir, how should we deal with women?"

"Evade their sight."

"If necessity arises to see them, what should we do?"

"Do not hold talks with them."

"What are we to do, if we are required to talk?"

"Be mindful."

(3) *Sallape asihatthena piṣācenapi sallape āsīvisampi āsīde yena daṭṭho na jīvati na tveva eko ekāya mātugāmena sallape,* etc. [Aṅguttara Nikāya.] (Hold conversation with the devil who comes to take your life, sword in hand. Meet a venomous snake, but never speak to a woman, alone).

Many other passages may be cited in this connection. But that is hardly necessary. It is superfluous to point out that his



regard for the spiritual welfare of his disciples made him lay down these rules. As free association with women might retard their spiritual progress, some warnings were necessary for those who desired to lead the monk's life.

It is also true that Buddha refused to receive women into the Order. His refusal was not, in my humble opinion, seriously intended. In support of my view, I may cite here some of his earlier assertions.

At the dawn of his Buddhahood he thus invited the world to listen to his words and translate them into action for the attainment of immortality :

*Apārutā tesam amatassa dvārā*

*Ye sotavanto pamuñcantu saddham, etc."* (Mahāvagga).

Did he exclude women from the invitation to immortality?

On the eve of his sending out the first mission of bhikkhus he asked his followers to wander forth for the welfare of many, and to preach a life of holiness, addressing them thus :

*Caratha bhikkhave cārikaṃ bahujaṇa hitāya, bahujaṇa sukhāya, etc."*—(Mahāvagga).

Were the women held back from reaping the benefit of the life of holiness?

The hollowness of his refusal is evident from his own words. There are two reasons for the refusal. Firstly, it set a high value on the admission into the Order. Secondly, the *bhikkhunis* would not be in a position to complain against the severity of the rules as the difficulty was laid at the time of the admission.

The Indian wife has been described as '*pādapaṇḍarikā*.' Buddha was the first man in history to place the wife on an equal footing with the husband, proclaiming that '*bhāriyā paramā sakā*' ("The wife is the best friend in the world"). It was Buddha who said that the wife deserved the husband's respect in exchange of her devotion and love.

"*Pañcahi kho gahapati putta ṭhānehi sāmikena pacchimā disā bhāriyā paccupaṭṭhatabba-sammānanāya, etc."* (Sigālovāda sutta).

Buddha himself held women in esteem. The term '*mātu-gāma*' (i.e. 'the mother-folk') by which he would often address them, testifies to the fact.

On the day of his Enlightenment he blessed the girl, *Sujāta* by kindly receiving food at her hands. On his first arrival at Benares as the Buddha, he recognised two ladies of high rank as his *upāsikās* ("lay-disciples"). Thenceforward the number of his *upāsikās* began to swell. Women, irrespective of caste and creed, flocked to him to hear his doctrines. Buddha's rational words opened their eyes and implanted in their consciousness a new sense of their dignity. It is superfluous to say that some of them rose to prominence.

That they were amply rewarded by their discipleship of the Buddha is proved by their social, cultural and spiritual progress made by them under his guidance. The names of Visākhā, Suppiyā, Suppavāsā and so on bear testimony to this fact. Many of his *sūtras* were delivered concerning them.

The Sakyamuni made an epoch in the history of the world by the establishment of *Bhikkhuni Saṅgha*. From princess down to the streetwoman, all joined the Order without any distinction. That was the first organisation of women which blossomed forth in various ways and exposed to the amazing gaze of the world the capability of Indian women. The names of Goutamī, Khemā, Utpabavarnā and others, have passed into proverbs. The psalms which they sang in the exuberance of joy in their closing days, are full of poetic beauty. It would not be out of place to mention that they, for the first time in India, commanded the respect and veneration of men of all classes.

Even the distress of fallen women did not escape Buddha's notice. He sympathised with them and left no stone unturned to improve their condition. His efforts met with success. Many women of this type were phenomenally advanced in spirituality. So we find that Ambapālī, Addhakāsi, Sirimā and the like, won the admiration of the rich and the poor alike.

It is evident from the facts mentioned above that Buddha's love and sympathy for women knew no bounds. Who else



in history, worked more than he for the welfare of women? History shows him to have been the greatest benefactor of women, ever born in India.

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### REVIEWS

HAWAIIAN BUDDHIST ANNUAL, 1934, Edited by Kaundinya Shinkaku and Zuigi Ashikaga, published by the International Buddhist Institute of Hawaii, Honolulu, pp. 136.

The Annual has been beautifully printed on art paper and has a distinguished look, well supported by contributions from writers who have already earned celebrity by their work in the field of Buddhistic studies. We especially invite the attention of the readers to an address by Mr. Devapriya Valisinha, published in the Maha-Bodhi for April, 1934, entitled "Right Effort", which has been reprinted in the Annual. There is also a very interesting article by Mr. Denzel Carr in which he discusses if Buddhism is an obstacle to Americanization. Mr. Carr is not a supporter of the slogan "My Country, right or wrong". He defines his attitude as a man who is capable of understanding the nature of his responsibility as a citizen and as one who is ready to fulfil it with courage. He thus states his position "My country, if culturally rich ; if not, to be enriched." He then goes on to observe "And I sincerely believe that there is nothing more capable of enriching America's cultural heritage at present than Buddha's teachings and the 2500 years of spiritual growth and interpretation which have followed. America is in dire need of it and Europe is, too. And I am not so sure but that a little Buddhism applied in the right place might go far towards solving some of Japan's truly momentous problems." Mr. Alan W. Watts has also contributed a thoughtful article to this Annual, bearing the name of "The Challenge of Buddhism to the Modern World." We highly appreciate the following observation made by Mr.

Watts: "And to fulfil our duty as Buddhists there is no need, as many seem to imagine, to retreat from the world to solitary contemplation, or to isolate ourselves from the affairs of other men . . . . our task is to show that Buddhism can be practised in the everyday life of cities just as well as in mountain solitudes." It is to be regretted that the Teaching of the Master is often believed to apply to those who have retired from the world to lead a life of renunciation. It is on account of this wrong point of view that the signs of peace and harmony in human society still seem so very remote.

One of the attractive features of the Hawaiian Buddhist Annual is the number and variety of the illustrations it contains. The frontispiece is an artistic reproduction of a Buddha Rupa from Mandalay. There is also a picture of the members who attended the All-India Buddhist Literary Conference held at Darjeeling in 1931.

The publishers of the Annual are to be congratulated on this welcome work, which, it is hoped, will continue to appear regularly, spreading correct views about Buddhism in the West.

S.

THE PRINCIPLE AND PRACTICE OF MAHAYANA BUDDHISM.—By Dwight Goddard. Published from Thetford, Vermont, U. S. A., 1933. Pages xxiv+100. Price One dollar.

It is a pleasure to go through this excellent monograph from the pen of Mr. Goddard. Mr. Goddard has an established reputation as a lucid expositor of various Buddhist texts, particularly of the Zen sect. And he has enhanced that reputation in the present volume, wherein he offers an interpretation of Professor Suzuki's translation of *Shradhotpada Shāstra*. Those who have gone through Professor Suzuki's translation of this well-known Mahāyāna classic, know it too well that the book is difficult for the comprehension of the man in the street. Portions of it are couched in too abstruse a terminology to be closely followed by people of ordinary understanding. Such being the case, Professor Goddard's



lucid exposition of Suzuki's translation is a welcome one. But it must be confessed that it has come too late. It would have served us more, had it appeared some years earlier. For as we learn from a correspondence of Professor Suzuki, he is now engaged upon bringing out a new version of his translation which first appeared some thirty-four years ago. Nonetheless, pending the appearance of the new translation, Mr. Goddard's epitome of *Shraddhotpada Shāstra* will be most gratefully perused by those interested in Mahāyāna doctrines.

In justice to Professor Suzuki, it must, however, be pointed out here that if his old translation had proved difficult for the ordinary reader, it was no fault of his scholarship. The profundities of the theme itself had rendered his translation an abstruse one. Moreover, in the absence of a Sanskrit original, the translation has had to be made from a text reconstructed out of the Chinese version. Furthermore, it must be clearly borne in mind that although the author of *Shraddhotpada Shāstra* had written his treatise for the benefit of the people of common understanding, yet they were a people too familiar with the general tenets of Mahāyāna Buddhism. It is natural that the translation of a work, the author of which assumed certain essential knowledge on the part of the readers, would prove somewhat difficult for the lay readers of the twentieth century who are not only devoid of any such knowledge, but who are mostly Christians. For there is a fundamental difference between the characteristic basis of Buddhism and Christianity. 'Buddhism teaches an actual becoming as the goal of a process that is inherent in the nature of Ultimate Reality itself. Christianity on the contrary, teaches faith in a future state that is revealed and is controlled by another than the self'.

The book itself is organised into ten chapters, in which has been expounded in a lucid manner the principle of Tathāgata—to be precise, the fundamental principle of the Mahāyāna—as presented by the author of *Shraddhotpada*

*Shāstra*. The readers are, however, introduced to the theme by two informative prefatory sections, a Preface and an Introduction, in which Mr. Goddard discusses with his characteristic erudition various points pertaining to the work itself and also, its traditional author, Asvaghosha.

On the whole, Mr. Goddard seems to have accomplished his self-imposed task with great credit. If, however, any criticism is to be offered, it is with reference to certain unwarranted substitution of Professor Suzuki's terminology. For instance, he has rendered the Sanskrit word *Bhutatahata* by 'Essence of Mind' or 'Essence'. Although, it has no doubt the advantage of clearness over Professor Suzuki's rendering 'Suchness', yet it must be remembered that 'Essence of Mind' was exactly not the idea that the author of *Shraddhotpada Shāstra* wanted to convey to his readers by the word under discussion. This deviation from the original conception of the author, is also noticeable on page 56 where a passage in Mr. Goddard's interpretation leaves the impression that *Prajñā* is *Maitri* and *Maitri* is *Prajñā*, which idea was outlandish to early Buddhists. Finally, one fails to follow why the name of the famous Buddhist Patriarch, Nāgārjuna,—one of the founders of the Madyamika School of Mahāyānistic Philosophy—is all through spelt as Nargajuna.

ATUL K. SUR.

AJATASATRU (in Bengali)—By Rev. Silalankar Sthavir, published by Mrs. Ashalata Barua. Pages 261. Price not mentioned.

As the title of the book indicates, the author has here made an attempt to throw some light on the life and activities of King Ajātasatru of Sisunāga dynasty, as represented in Pali texts and commentaries.

He has carefully drawn the outline of Ajātasatru's life from all aspects—political, social, cultural and religious. As a warrior Ajātasatru figured high among his contemporaries. His intellectual capacity made him a successful and popular King. Although wickedness marked his character in the



prime of youth, in his advanced years he turned to be a religious man.

The author's style of narrating various events connected with Ajātasatru's life is creditable. The book is the first of its kind in Bengali Literature.

SEELANANDA BRAHMACHARI.

THE ANCIENT BUDDHIST UNIVERSITIES IN INDIA or BAUDHA BIDYAPIT (in Bengali).—By Mr. Sridhar Chandra Barua, with an Introduction from Prof. Benimadhav Barua, M.A., D.Lit. Published by Bhikkhu U. Ottama, 4A, College Square, Calcutta. Pp. 38+Index pp. 6. Price Re. 1.

This small book is a welcome addition to the existing literature on the subject in Bengali. So far our knowledge goes there was no monograph in Bengali dealing with the Universities of Taxila, Nalanda, and Bikramsila. Stray articles appeared in the journals on this important subject but their writers did not consider it necessary to put them in book form for the convenience of the reader.

The book does not pretend to be scholarly. It is intended for the lay reader. No careful examination has been made of the sources of information, neither has much attention been bestowed upon the sifting of material. But the book fully attains the end which it aims at securing: it presents in a simple language some important features of the educational institutions of ancient India and describes the courses of studies pursued there.. One regrettable fact about the books which are daily multiplying, bearing testimony to much patient research on the part of the authors, is that they are in most cases too dry to attract the general reader. Reliable information without the scaring diacritical marks and footnotes has a ready market in our day.

It is hoped that this small book will stimulate Buddhist studies and will be followed by many others, written along similar lines, popularising Buddhist art and philosophy in this province.

The book includes some illustrations along with a portrait of Bhikkhu Ottama but while the Buddha Rupa printed in it is bare of the aureole with which it is generally surrounded Bhikkhu Ottama has one of more than usual splendour.

We recommend the book to the readers as an interesting account of the ancient Buddhist universities in India.

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## CORRESPONDENCE

TO THE EDITORS "THE MAHA-BODHI", CALCUTTA.

Dear Sirs,

Will you kindly publish the following extracts from a letter which I hope, will be of some special interest to all Buddhists? Miss G. C. Lounsbery, the President of "Les Amis du Bouddhisme", Paris, writes in one of her letters to me as follows:—

"As I told you I wish to turn my estate on to the Buddhist Society for a retreat. Even this is difficult as the Society has to be a public utility society acknowledged to be useful by the Government, before it is permitted to acquire property. If it is classed as a religious society it cannot then be acknowledged by the law of the state.

I have devoted the last five years trying to spread the Dhamma in France . . . . If the East wishes to teach Buddhism, why does it not send teachers and spend money to support them; as we send missionaries and money for Christian Missions? We do not ask the people of the East to support our Missions there.

Now, the people of the East either think that the West is incapable of understanding and living the Dhamma, or they expect us to struggle along without help and every time a Westerner goes to the Buddhist countries in the East, he is asked to contribute to Buddhist works there.

I know that the Bhikkhus have no right or organisation to



undertake financial help—but the laymen should create such a central organisation that could help along by sending Bhikkhus and money to groups in the West that are working under difficulties, and this could be done by rich people of Ceylon and Burma. So far only Dharmapala has helped.

If I write this after 5 years of entire financial support for our group, it is because I know there is a field for Buddhism ; but a central organisation for Europe is needed.

Also Ceylon has no rest house or students' centre, where man and woman could go and live chiefly under good conditions for study.

Japan has this, and China is far more hospitable in that. Men or women without *distinction of sex* can be lodged near her temple and helped in their duties.

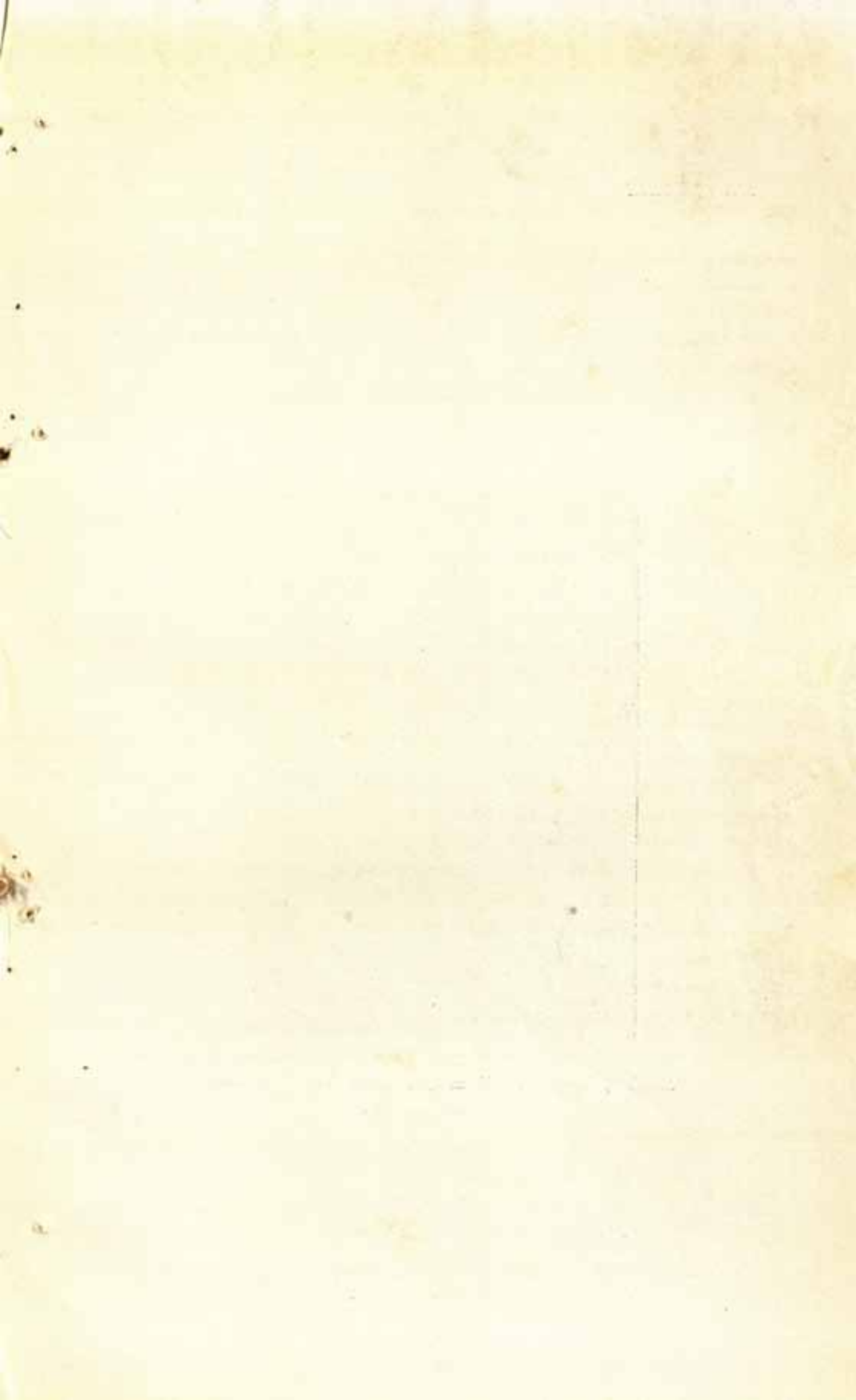
My own idea is to return to the East to continue studying, as soon as I can make arrangements to carry on the work here—and if possible, to prepare to end my days in a Buddhist land.

I should prefer to be in a Theravada community, but Mahayanists seem more inclined to help . . . ."

Yours in the Dhamma,  
ANANDA KAUSALYANA.

Vidyalankara Pirivena,  
Kelaniya,  
15-5-1934.

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*MAHA BODHI*



MR. SYAMA PRASAD MOOKERJEE, M.A., B.L., Bar-at Law,  
Member, Legislative Council, Bengal; Vice-Chancellor,  
Calcutta University.

## NOTES AND NEWS

### HONOUR FOR THE PRESIDENT OF THE M. B. S.

Mr. Justice M. N. Mukerji who is the President of the Maha Bodhi Society is now acting as Chief Justice, High Court, Calcutta. Although one of the busiest men in Calcutta Justice Mukerji has always taken the greatest interest in our Society and we rejoice in the honour done to one whom we can not enough admire for his learning and cool-headed judgment. We hope he will live long to teach his countrymen the virtues which he bears in such an eminent degree.

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### MR. DEVAPRIYA VALISINHA IN JAPAN.

Mr. Devapriya Valisinha left for Japan on June 25 from Colombo by s.s. Hakone Maru accompanied by the Sinhalese delegation consisting of sixteen members in all. Mr. Devapriya reached Singapore on June 29 and met the Buddhist workers there, to whom he explained his Mission and the objects of the Maha Bodhi Society. He has written to us from Hong Kong to say that the voyage so far had been pleasant. We are daily expecting to hear from him in detail.

A recent Reuter message announces the election of Mr. Devapriya as Vice-President of the Second General Pan-Pacific Conference of Young Buddhist Associations at Tokyo. The Maha Bodhi Society feels honoured at the honour done to its General Secretary.

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### NEW VICE-CHANCELLOR FOR CALCUTTA UNIVERSITY.

Mr. Syama Prasad Mookerjee, M.A., B.L., Bar-at-Law, M.L.C. has been appointed Vice-Chancellor of Calcutta University in the room of Sir Hassan Suhrawardy who will



retire this August after being in Office for a period of four years. Although a young man of barely thirty-three Mr. Mookerjee has the most brilliant record of service to Calcutta University and his consistent pursuance of an enlightened policy in the administration of the University has endeared him to his country and has won from the Government this splendid recognition. Mr. Mookerjee's career naturally reminds one of his great father, the late Sir Ashutosh Mookerjee who created in Bengal the tradition of Scientific research by the establishment of the Post-Graduate Department in the University and thus secured for our scholars the opportunity for obtaining international recognition. The memory of Sir Ashutosh is dearly cherished by his countrymen who justly regard him as the father of Higher Education in this province. Sir Ashutosh was a President of the Maha Bodhi Society and we no doubt recall this association with much pride. It is in the fitness of things that the father's mantle should fall upon the son. We confidently believe that Mr. Mookerjee will bring the largeness of vision and the depth of knowledge which characterised his father's policy to bear upon the conduct of the University affairs. We take this opportunity of conveying our congratulations to him on his new appointment. Mr. T. Vimalananda sent the following letter of congratulation as Acting Secretary, Maha Bodhi Society, to Mr. S. P. Mookerjee on his appointment as Vice-Chancellor:—

"May I offer you on behalf of the Maha Bodhi Society our sincere congratulations on your appointment as Vice-Chancellor of Calcutta University? By appointing you to the leadership of this premier educational Institution of India, the Government has done honour to youth and merit. May Lord Buddha grant you a long life to enjoy many more distinctions that you so eminently deserve!

In this connection we recall with great pleasure the friendly associations which your illustrious father kept up with our Society for many years of his life, an association that proved

so beneficial to our activities. Buddhists all over the world should be especially grateful to his memory for having opened a department at the University for the teaching of Pali and provided suitable facilities for the revival of Buddhist Studies in this province. We have no doubt that under the guidance of his worthy son the University will maintain its high traditions as a seat of learning."

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#### COMPLAINTS FROM OUR CONTRIBUTORS.

Complaints have been received from time to time from our contributors that articles sent by them occasionally lose some of their value on account of the mistakes that are allowed to creep in. One writer complains that we did not sufficiently honour the directions given by him in his MS for a suitable regulation of emphasis intended to be expressed in print by the use of different founts. While regretting the annoyance caused him we must inform our esteemed contributor that Editors can not hold themselves responsible for such omissions unless the directions are duly communicated to them in a separate letter. We earnestly seek the friendly co-operation of our contributors in rendering the Journal as free from mistakes as possible and we hope that this appeal will receive proper attention.

Those who are kind enough to send in articles etc., for publication in our Journal are further requested to indicate clearly if they do not wish their names to appear as authors. If no clear directions are given in a separate letter to the Editors mistakes are likely to occur even in cases where the writer by reason of a long association with our Journal might be easily led to think that the barest hint would suffice. Clear and full directions should invariably be given as it is not possible, for various reasons, to follow these hints in MS. Names should also be written legibly, preferably in block letters.



If, however, there are any serious misprints we shall be ready to publish corrections, when they are pointed out to us.

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#### ANOTHER REJOINER TO MR. STRAUSS.

We are publishing elsewhere in this journal a rejoinder to Mr. Strauss' observations regarding "justifiable" killing. Here are a few more lines from the pen of Dr. Gudrun Ruth Freis Holm of Denmark on the same subject: "If no one has answered C. T. Strauss' P.S. I should like,—myself being a physician—to say that physicians, for animals as well as for men, study with the purpose of relieving pain and prolonging life through operations and otherwise, so killing is not necessary, not even suffering.

"In regard to vermins such as moth, when we live in a cold climate where we put anti-moth preparations among woollen cloths to protect them from moths, there is no reason for killing."

Dr. Holm writes, in the same letter containing the above remarks, about his satisfaction with the May-June number of *The Maha-Bodhi*. We thank him for his appreciative words and hope that we shall always deserve them.

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#### MORE HELP FOR THE PUBLICATION OF THE HINDI MAJJHIMA NIKAYA.

We thankfully acknowledge receipt of donations of Rs. 100/- each, from Mr. Jogendralal Barua, retired Engineer, and Mrs. Rupashi Bala Barua, both of Pahartali, Chittagong, and from Mr. U. Thwin, Rangoon, in aid of the fund for the publication of the Hindi Majjhima Nikaya. Our liabilities in connexion with this book still remain considerable and we depend on the Buddhists for clearing them as well as for carrying on our publications in furtherance of our great cause.

## PROFESSOR NICHOLAS DE ROERICH IN JAPAN.

After his recent visit to Europe and America, Prof. Nicholas de Roerich, the world, renowned artist, philosopher and cultural leader, was invited to Japan and he visited this country last month.

Upon their arrival in Yokohama Prof. N. de Roerich and his son Dr. Georges de Roerich, the eminent Sanscritologist and Tibetologist, were met by an official representative of the Japanese Government, Dr. Ishimaru, Director of the Educational Dept, who had especially come over from Tokio to meet the visitors. The city was illuminated with decorative signs of "Welcome". With Dr. Ishimaru the party went by car to Tokio. Here Prof. de Roerich was invited to visit the famous Meidji Shrine—tomb of the late Emperor, the Imperial Museum, the Temple of Avalokiteshvara, the Shinto Temple, the University, the Japanese Noh plays, the gardens of the Empress and the monument in memory of the one million victims lost in the great earthquake.

The America-Japan Society arranged a luncheon in honour of Prof. de Roerich, at which Prince Tokugawa (Speaker of the House of Peers) presided. Among the 80 visitors were the U. S. Ambassador J. C. Grew, the American Consul-General, the former Japanese Ambassador in New-York His Exc. Katsuji Debuchi, Consul-General Horinche, Viscount Tadashiro Inouye, and many other members of the diplomatic corps and distinguished visitors. Prof. de Roerich addressed the audience in a cordial speech in which he dwelt on the cultural progress of Japan and asserted that only a cultural basis of international relations can be a firm safeguard for true peace. In hearty speeches the Japanese speakers thanked Prof. de Roerich for his remarkable words and stated how happy they were to welcome Prof. de Roerich in their midst, because "he and the Roerich Museum in New-York have accorded invaluable collaboration in introducing Japanese culture to the American people". The Press of Japan was most responsive, not only did many



newspaper interviewers meet Prof. de Roerich on board his ship, but throughout his stay in Japan front-page articles of many columns appeared, with portraits of Prof. de Roerich's and Dr. Georges de Roerich. Prof. de Roerich's speech was quoted in all leading papers which hailed the "artist and cultural leader of international fame." The newspapers stressed the fact that "Prof. de Roerich's activities have taken on a unique significance during the past few years in becoming a symbol of unity and creativity" and described in great detail the Roerich Pact and Banner of Peace, and commented at length on the esteem and veneration which is accorded to Prof. de Roerich by leading men of art, religion, and culture throughout the world, quoting, that "Roerich has been called as one walking on the path of Bodhisattva".

The Buddhist University of Komogawa invited Prof. and Dr. de Roerich to read lectures on Buddhism and there was a very large audience. Prof. Tachibana gave a cordial introduction and translated the lecture. Among the guests was the famous Ekai Kawaguchi who concluded the event with a warm speech in praise of the lectures, pointing out Dr. Georges de Roerich's unique knowledge of the Tibetan language. After the audience had tendered hearty ovations to both lecturers, there was a special gathering at tea and Prof. de Roerich transmitted messages of welcome from the Maha Bodhi Society in New-York, Calcutta, and Buddhist Association in Ceylon. Reproductions of Prof. de Roerich's paintings will be exhibited in the halls of the Komogawa University and Prof. de Roerich greatly praised the new building and the high spirit of this institution.

Another most significant event was the celebration in honour of Prof. Nicholas de Roerich arranged by the Society for Promotion of International Culture and on this solemn occasion Prof. de Roerich presented to Prince Iyesato Tokugawa the Banner of Peace. The Imperial Academy of Arts also gave a dinner in honour of Prof. de Roerich at

which notable speakers heartily welcomed him and Prof. de Roerich also delivered an address to the Association of intellectual women of Japan, headed by the well-known Mrs. Matsudaira.

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#### THE LATE PROF. P. L. NARASU.

We deeply regret to announce the death of Professor P. Laksmi Narasu who suddenly expired from heart-failure on July 14, 1934, at his residence in Madras. Professor Narasu is well-known among the Buddhists for his scholarship in the field of Buddhism and his "Essence of Buddhism" which has many admirers will no doubt continue to be valued by its readers. He was elected life President of the South Indian Buddhist Societies and had always taken the keenest interest in the propagation of Buddhist culture, and philosophy. A large number of friends and admirers joined the funeral procession in order to pay their last homage to the great leader and scholar. Speeches and sermons were delivered at the crematorium with expressions of sorrow and regret at the passing away of the great man. Prof. Narasu leaves behind a widow and several children to whom we offer our sincere sympathy in their bereavement.

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#### YOUNG MEN'S BUDDHIST ASSOCIATION, MADRAS.

A Young Men's Buddhist Association has been formed in Madras for propaganda work and for providing accommodation to Buddhist visitors. Annual subscription of Rs. 3/- may be paid to the President, Maha Bodhi Asram, Perambura, Madras, who will supply particulars about the organisation if a request is made to him to the effect.

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## THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION.

The General Secretary Anagarika B. Govinda will leave Ceylon on August 2 and arrive in Calcutta on August 6. The Finance Sub-Committee formed at the last meeting of the Executive Committee was convened early in July and it made a number of recommendations for raising funds which will be duly considered when the Executive Committee meets again in the course of a few days. The Rules of the Association are now being printed and it is hoped that the work will be completed in a week's time. For the success of the Association it is necessary that there should be a large number of members. The membership fee has been fixed at Rs. 10/- annually. Form for membership will be forwarded on application to Secretary, I. B. U. S., 4A, College Square, Calcutta. We hope to get a generous response from our friends.

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## A CORRECTION.

The Anagarika B. Govinda informs us that there were some mistakes in our report about the International Buddhist University Association on page 283 of our Journal (Buddhaday Number). His German name was Ernest Lothar Hoffmann, and the Benares Publishing House was not at Berlin but at Munich. He did not write on the Abhidharma-kosa (Which is a Sanskrit work) but on the Pali Abhidhamma. Besides this, he wrote a number of other books on Buddhistic, philosophical, and archæological subjects. During the last three years he was lecturing at Tagore University, on Buddhist Philosophy and Psychology.

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## MORE REPORTS ABOUT BUDDHDAY CELEBRATIONS.

As some of the reports of Buddhaday Celebrations came too late they could not be published in the last issue of

The Maha-Bodhi. We have now much pleasure in offering them to our readers.

#### AT SARNATH.

Wesak was celebrated at Sarnath with eclat. The varied programme on the occasion included the feeding of the students attached to the Free School, illumination, and worship at the Temple. Mr. W. E. Bastian, J. P. of Ceylon made a gift of 500 buckets towards the success of the function.

#### AT KASHMIR.

The Buddhaday celebration was held by the Kashmir Raj-Bodhi Maha Sabha. The Meeting Hall was artistically decorated. There was a considerable audience. The President recited certain passages from Buddhist texts and Mr. Shridar Kaul gave an address on the Buddhist Meditations. The Meeting then unanimously adopted a Resolution urging the State to observe the Buddhaday as a public holiday.

The Hall was later beautifully illuminated.

#### IN NEW YORK.

Under the auspices of the Maha Bodhi Society Mrs. Nettie Horsch, Vice-President and Mr. K. Y. Kira, Secretary, arranged a programme for celebrating Wesak at the Roerich Museum, New York.

Mrs. Nettie Horsch who presided extended greetings to those assembled on behalf of Prof. Nicholas Roerich, Honorary President of the Maha Bodhi Society, New York, and the Trustees of the Roerich Museum, and rendered tribute to the memory of the Lord Buddha.

Members and representatives of various religious and cultural bodies of different countries were invited to



participate. Among the speakers were: Dr. Chas Fleischer, Vice-President of the Maha Bodhi Society, Messrs Kedarnath Das Gupta, Gobind Behari Lal, Soshin Sokei-ann Saaki, Dr. S. Shankar, Swami Nikhilanand, Mr. J. G. Phelps Stokes, and Dr. Frederick Kettner.

The meeting was held in the Hall of the East of the Roerich Museum, before a shrine of the Buddha.

On this occasion a tribute was paid to the memory of the late Ven. Sri Devamitta Dhammapala who devoted his life to the promulgation of Buddhism and was the founder of the Maha Bodhi Society in New York.

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#### DHAMMAPALA MEMORIAL IN CEYLON.

The following note appeared in the *Ceylon Daily News* in May last.

"A meeting of the Siri Devamitta Dhammapala Memorial Committee was held at the Maha-Bodhi Mandira, Maligakande, Colombo, in May last. Mr. W. A. de Silva presided and there were present Messrs. C. W. W. Kannangara, T. B. Panabokke, N. Hewavitarne, L. H. Mettananda, A. S. F. Wijegoonaratne, U. B. Dolaphillla, W. Pedrick, C. D. Amaradasa, J.P., Dr. G. P. Malalasekera, Mr. E. S. Jayasinha, Mrs. G. F. Perera, Messrs. S. P. Liyanage, H. M. Gunasekera, M. S. P. Samarasinghe, E. O. de Fonseka, Sita Moonesinghe, Bernard Jayasooriya and Miss M. W. Ariyawathie Perera.

Dr. D. C. de Fonseka, Medical Officer of Health, U.D.C., Dehiwala, and Mr. S. P. Liyanage were present as visitors.

The report of the Site Sub-Committee was heard and tabled. It was resolved that the recommendations embodied therein, namely, to accept the offer to sell the block of land

at Ratmalana in extent 20 acres 2 roods 28 perches with building, be adopted, and that the Honorary Secretaries be authorized to effect the purchase.

The letter dated 11th May, 1934, received from the Trustees of the Anagarika Dhammapala Trust, to the effect that they would donate the site approved by the Site Sub-Committee and recommended by them for purchase at Ratmalana was read and tabled. The meeting accepted the offer and the Secretaries were instructed to convey to the Trustees, the appreciation of the Committee for their generous donation.

The statement of expenditure amounting to Rs. 1450/56 made up to 8th May 1934, was presented for payment with the report of the Hony. Secretaries. The statement was accepted by the Committee and was passed for payment.

Dr. D. C. de Fonseka was elected Honorary Medical Officer of the proposed Orphanage.

It was resolved that the three Treasurers, Messrs. C. W. W. Kannangara, T. P. Panabokke and Mr. W. A. de Silva be authorized to operate on the Bank Account on their three Joint-Signatures.

The meeting terminated with a vote of thanks to the chair."

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#### GERMAN SCHOLARS TO JOIN CEYLON MONASTERY.

Guido Auster, a young German Scholar, now in Berlin, lecturing on Buddhism at the Temple built by the late Dr. Paul Dhalke, will shortly join a Buddhist monastery in Ceylon as a bhikkhu. His programme which he has already made known to some of his friends in Ceylon is to preach Buddhism in the west. Among the scholarly Germans who have joined the Sangha in Ceylon perhaps the most noteworthy is Bhikkhu Nyanatiloka who is the Abbot of a monastery at Dodanduwa



where the inmates are mostly Germans. Bhikkhu Nyanatiloka, as our reads already know, is the author of a number of scholarly works on Buddhism.. Germany has also given a very pious bhikkhuni who assumed the name of Uppalavanna and came to Ceylon some years ago to make it her permanent abode. Before retiring from the world Sister Uppalavanna had received a long training in Music in Germany and Switzerland.

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### EARTHQUAKE RELIEF FUND

#### RECEIPTS :

Ma Htwai Khin, Rs. 5 ; Chattagram Bauddha Samagama, Rs. 25/10 ; R. M. Kiribanda, Re. 1 ; W. M. Kalubanda, Re. 1 ; Secretary, Siri Puspadana Society, Rs. 11/13 ; D. J. Jayasinghe and another, Re. 1 ; W. H. Martin, Rs. 1/8 ; D. M. Samaratunga, Re. 1 ; K. Baboosinghe, Re. 1 ; M. Odiries de Silva and others, Rs. 20 ; D. A. A. Liyana Aratchi and another, Rs. 2 ; Editor, Ceylon Daily News, Rs. 123 ; Mg. Pu. Pourma, Rs. 3 ; Total Rs. 196/15/0.

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

अथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय  
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्खवे धम्मं आदि कल्लार्थं मज्झे कल्लार्थं  
परियोसान कल्लार्थं सार्थं सव्यञ्जनं केवलपरिपुषं परिसुहं ब्रह्मचरियं पकासेध ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. 42. ]

SEPTEMBER, B. E. 2478  
C. E. 1934

[ No. 9

## WHAT IS BUDDHISM ?

(By BHIKKHU NARADA).

IS IT A PHILOSOPHY, OR A RELIGION, OR AN ETHICAL SYSTEM ?

Strictly speaking Buddhism is not a philosophy as it does not contain an elaborate system of theories and facts meant exclusively for excogitation although it must be admitted that the Buddha, the peerless scientist of the world, has anticipated many a modern speculation.

Schopenhauer in his "World as Will and Idea" has presented the Truth of Suffering and its Cause in a Western garb. Spinoza, though he does not deny the existence of a perma-



nent reality, asserts that all permanent existence is transitory. In his opinion sorrow is conquered "by finding an object of knowledge which is not transient, not ephemeral, but is immutable, permanent, everlasting." Berkley proved that the so-called indivisible atom is a metaphysical fiction. Hume concluded that consciousness consists of fleeting mental states. Bergson advocates the doctrine of change. Professor James refers to a stream of consciousness.

The Buddha propounded these doctrines of transiency (*Anicca*), sorrow (*Dukkha*) and soul-lessness (*Anatta*) some 2,500 years ago whilst He was sojourning in the valley of the Ganges.

The Buddha Dhamma consists of three aspects—the doctrinal (*Pariyatti*), practical (*Patipatti*) and realisable (*Pativedha*), which are inter-dependent and inter-related.

The doctrine is preserved in the Tipitaka. This Tipitaka, which contains the word of the Buddha *in toto*, is estimated to be about eleven times the size of the Christian Bible. As the word itself implies, it consists of three baskets, namely: the Basket of Discipline (*Vinaya Pitaka*), the Basket of Discourses (*Sutta Pitaka*) and the Basket of Ultimate Things (*Abhidhamma Pitaka*).

The *Vinaya Pitaka* mainly deals with the rules and regulations of the order of monks and nuns. It gives a detailed account of the development of the *Sasana*, the life and ministry of the Founder, and is also rich in ancient history, Indian customs, etc.

It is sub-divided into the following five books:

- |                           |     |                              |
|---------------------------|-----|------------------------------|
| 1. <i>Vibhanga</i>        | ... | (i) <i>Parajika Pali</i> .   |
|                           |     | (ii) <i>Pacittiya Pali</i> . |
| 2. <i>Khandaka</i>        | ... | <i>Mahavagga Pali</i> .      |
| 3. <i>Parivara Pali</i> . |     | <i>Culla Vagga Pali</i> .    |

The *Sutta Pitaka* consists chiefly of discourses preached by the Buddha, and in some instances, by His distinguished disciples, such as the Venerable Sariputta, Ananda, Mogallana,

etc. It is like a book of prescriptions, as the sermons were propounded to suit the occasions and the temperament of individuals.

The *Sutta Pitaka* is divided into five *Nikayas* or collections, viz. :

- |                            |                             |
|----------------------------|-----------------------------|
| 1. <i>Digha Nikaya.</i>    | 3. <i>Sanyutta Nikaya.</i>  |
| 2. <i>Majjhima Nikaya.</i> | 4. <i>Anguttara Nikaya.</i> |

5. *Khuddaka Nikaya.*

The last is further sub-divided into 15 books :

- |                           |                          |
|---------------------------|--------------------------|
| 1. <i>Khuddaka Patha.</i> | 8. <i>Theragatha.</i>    |
| 2. <i>Dhammapada.</i>     | 9. <i>Therigatha.</i>    |
| 3. <i>Udana.</i>          | 10. <i>Jataka.</i>       |
| 4. <i>Iti Vuttaka.</i>    | 11. <i>Niddesa.</i>      |
| 5. <i>Sutta Nipata.</i>   | 12. <i>Patisambhida.</i> |
| 6. <i>Vimana Vatthu.</i>  | 13. <i>Apadana.</i>      |
| 7. <i>Petavatthu.</i>     | 14. <i>Buddhavansa.</i>  |

15. *Cariya Pitaka.*

The *Abhidhamma Pitaka* is the most important and the most interesting as it elaborately deals with the four Ultimate Things—Consciousness (*Citta*), Mental Properties (*Cetasika*), Matter (*Rupa*) and Nibbana. Here the Buddha has forestalled many a scientist and philosopher of the West and provides sufficient food for thought for the deep thinker.

This Pitaka is divided into seven books :

- |                           |                             |
|---------------------------|-----------------------------|
| 1. <i>Dhamma Sangani.</i> | 4. <i>Puggala Paññatti.</i> |
| 2. <i>Vibhanga.</i>       | 5. <i>Dhatukatha.</i>       |
| 3. <i>Kathavatthu.</i>    | 6. <i>Yamaka.</i>           |

7. *Patthana.*

Thus we see that the Buddha Dhamma is concerned with truths and facts, and has nothing to do with theories and philosophies which may be accepted as gospel truth to-day and may be thrown overboard to-morrow. The Buddha has presented us with no new astounding philosophical theories



nor did He venture to create any new material science. He explained to us what is within and without so far as it concerns our emancipation and ultimately laid out a *path of deliverance* which is unique.

It should be understood that the Buddha did not preach all that He knew. On one occasion whilst the Buddha was passing through a forest He took a handful of leaves and said: "O, Bhikkhus, what I have taught is comparable to the leaves in my hand, what I have not taught is comparable to the amount of leaves in the forest."

He taught us only that which is necessary for our emancipation. Incidentally, however, He has made some statements which are accepted as scientific truths to-day.

"Buddhism, alone among all world-religions, stands in no *a priori*, contradiction to scientific thought." Buddhism no doubt accords with science, but both should be treated as parallel teachings, since one deals mainly with material truths whilst the other confines itself to moral and spiritual truths.

The Dhamma He taught is not merely to be preserved in books nor is it a subject to be studied from a historical or literary point of view. On the contrary, it is to be learnt and put into practice in the course of one's daily life, for without actual practice one cannot appreciate the truth. The Dhamma is to be studied, and more, to be practised, and above all, to be realised. Self-realization is its ultimate goal. As such the Dhamma is compared to a raft which is meant for the sole purpose of escaping from the ocean of *Sansara*. Buddhism, therefore, cannot strictly be called a philosophy.

#### IS IT THEN A RELIGION?

It is neither a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship.

Buddhism does not demand blind faith from its adherents. Here mere belief is dethroned and is substituted by confidence based on knowledge, which, in Pali, is known as

*Saddha*. The confidence placed by a follower on the Buddha is like that of a sick man towards the physician or that of a student towards his teacher. A Buddhist seeks refuge in the Buddha because it is He who discovered the *Path of Deliverance*. The sick man should use the remedy prescribed for his cure. The pupil should study what his teacher teaches to be a learned man. Just in the same way a Buddhist who possesses *Saddha* should follow His instructions to gain *His Deliverance*.

A Buddhist does not seek refuge in the Buddha with the foolish hope that he could be saved by His personal salvation. The Buddha gives no such guarantee. It is not within the power of a Buddha to wash away the impurities of others. One could neither purify nor defile another. One may be instrumental but we ourselves, are directly responsible, for our progress or decline.

The starting-point of Buddhism is *right understanding* or *Samma-ditthi*. The Buddha advises the seekers of Truth not to accept anything merely on the authority of another but to exercise their own reason and judge for themselves whether anything is right or wrong.

On one occasion the *Kalamas* of Kessaputta approached the Buddha and said that many ascetics and Brahmins who come to preach to them used to exalt their own doctrines and depreciate the doctrines of others and that they were at a loss to understand which of those worthies was speaking truth and which was speaking falsehood.

"Yes, O Kalamas, it is right for you to doubt, it is right for you to waver. In a doubtful matter wavering has arisen." The Buddha remarked and gave them the following advice:

"Come, O Kalamas! Do not accept anything on (mere) hearsay (i.e., *thinking that thus have we heard it from a long time*). Do not accept anything by mere tradition (i.e., *thinking that it has thus been handed down through many generations*). Do not accept anything on account of mere rumours (i.e., *by believing what others say without any in-*



vestigation). Do not accept anything just because it accords with your scriptures. Do not accept anything by mere supposition. Do not accept anything by mere inference. Do not accept anything by merely considering the reasons. Do not accept anything merely because it agrees with your preconceived notions. Do not accept anything merely because it seems acceptable (i.e., *thinking that as the speaker seems to be a good person his word should be accepted*). Do not accept anything thinking that the ascetic is respected by us (*therefore it is right to accept his word*).

"But, Kalamas, when you know for yourselves—These things are immoral ; these things are blameworthy ; these things are censured by the wise ; these things, when performed and undertaken, conduce to ruin and sorrow—then indeed do you reject them, Kalamas."

"When, Kalamas, you know for yourselves—these things are moral, these things are blameless, these things are praised by the wise, these things, when performed and undertaken, conduce to well-being and happiness—then do you live acting accordingly."

These precious words of the Buddha, though uttered some 2,500 years ago, still sound as fresh as ever in the ears of us all.

Now, though it be proved that there is no blind faith in Buddhism, one might argue whether there is no worshipping of image, etc. amongst the Buddhists.

Buddhists do not worship an image. They pay their homage to what it represents, reflecting on the virtues of the Buddha. The Bo-tree is only the symbol of enlightenment. These external objects of homage are not absolutely necessary, but they are useful as they tend to concentrate one's attention. An intellectual could dispense with them as he could easily focus his attention and visualise the Buddha.

For our own good, and out of gratitude, we pay such external homage, but what the Buddha expects from his dis-

ciples is not so much obeisance as the actual observance of His Teachings.

On one occasion as the Buddha was about to pass away, many disciples came to pay their respects to Him. One Bhikkhu, however, remained alone in his cell, engaged in meditation. This matter was brought to the notice of the Buddha. When questioned as to his conduct, he replied: "Lord, I know that you will pass away three months hence, and I thought that the best way to honour you is by trying to attain Arahatsip even before your decease."

"Excellent, Excellent," the Buddha said and remarked:

"He who loves me should emulate the example of this Bhikkhu. He honours me best who practises my Teaching best."

Further it must be mentioned that there are no prayers in Buddhism. However much we may pray to the Buddha we cannot be saved. The Buddha does not grant any worldly favours to those who pray to Him. Instead of prayers there are meditations intended to purify the mind. The Buddha, not only speaks of the futility of offering prayers but also disparages a slavish temper. A Buddhist should not pray to be saved, but should rely on himself and win his freedom.

In Buddhism there is no one God whom Buddhists should obey and fear. There are no dogmas that we must believe. There are no creeds that we must accept on faith. There are no priests to act as mediators. There are no rites and ceremonies to become a Buddhist, no prayers and sacrifices to be offered, no penances and repentance to be made to gain one's salvation.

It, no doubt, contains an excellent moral code, which is adaptable to all climes and ages, but it is very much more than ordinary morality.

Morality or *Sila* is only the A. B. C. of Buddhism, and is the first stage on the *Path of Purity*. Conduct, though essential, does not alone lead to one's emancipation. It should be coupled with wisdom or knowledge (*Paññā*). Both



wisdom and conduct are like the pair of wings of a bird. One of the appellatives of the Buddha is also *Vijja-carana-sampanna*—endowed with wisdom and conduct.

An Almighty God plays no part whatsoever in the moulding of the character of a Buddhist. In Buddhism there is no one to reward and punish. Pain and happiness are the due effects of our own actions. The question of incurring the pleasure or displeasure of a God does not enter the mind of a Buddhist. Neither the hope of a reward nor the fear of a punishment acts as an incentive to him to do good or refrain from evil. A Buddhist no doubt is aware of the future consequences, but he refrains from evil because it is wrong, does good because it is right. He acts righteously from an altruistic point of view—his ultimate object being the destruction of all passions.

A Buddhist should not only regard his own self but also should have a consideration for others as well—animals not excluded.

In the *Karaniya Sutta* the Buddha says: "As the mother protects her only child at the risk of her own life, even so let him cultivate his unlimited thoughts (of loving-kindness) towards all beings.

The Dhammapada says:—

"All fear the cudgel; to all life is dear. Comparing others with self let him neither hurt nor kill."

On one occasion the Buddha seeing some boys tormenting a snake with a stick, through fear of being bitten, advised them thus: "If you beat this snake, thinking to yourselves, 'we shall thereby insure our own happiness,' the result will be that in the various places you will be born you will not obtain happiness. They who seek to gain happiness for themselves should not torment another."

"As I am, so are the others; as the others are, so am I." Thinking thus a Buddhist should not hurt others but should do good to all.

To understand the exceptionally high standard of

morality the Buddha expects from His ideal followers, one must carefully read the *Dhammapada*, *Sigalovada Sutta*, *Vyagghapajja Sutta*, *Mangala Sutta*, *Karaniya Sutta*, *Parabhava Sutta*, *Vasala Sutta*, *Dhammika Sutta*, etc.

A few instances are cited below to give the readers some idea of Buddhist morals and to show the great importance attached to morality in Buddhism.

# I. DISCOURSE ON BLESSINGS.

(*Mangala Sutta*.)

*Sutta Nipata* p. 46. Virtues that tend to Moral and Spiritual Development.

Not to associate with fools, but to associate with the wise, and to honour those who are worthy of honour. This is the Highest Blessing.

To dwell in a pleasant spot, to have done good deeds in former births and to establish oneself in the right . . . . This is the Highest Blessing.

Much learning, arts, regulated behaviour, and pleasant speech. This is the Highest Blessing.

The support of mother and father, the cherishing of child and wife, and peaceful livelihood. This is the Highest Blessing.

Charitable giving, righteous life, to cherish one's kinsman, and blameless actions. This is the Highest Blessing.

To cease and abstain from evil, to shun intoxicants, and steadfastness in meritorious deeds. This is the Highest Blessing.

Reverence, humility, content, gratitude and hearing the Truth at seasonable hours. This is the Highest Blessing.

Patience, obedience, the sight of monks and religious discussions at proper times. This is the Highest Blessing.

Restraint, Holy life, the comprehension of the Noble Truths and the realisation of Nibbana. This is the Highest Blessing.

A heart that falters not when touched by worldly things,



sorrowless, passionless and secure. This is the Highest Blessing.

Performing these things, becoming invincible everywhere, they attain to happiness at every place. To them these are the Highest Blessings.

#### WHAT ONE OUGHT TO DO.

(*Karaniya Sutta.*)

*Khuddaka Patha* p. 8. He should be competent, upright, straightforward, obedient, mild and without conceit.

He should be content, easily supported, with few duties. He should lead a life of simplicity and his senses should be composed. He should be prudent, not insolent and not attached to families (with greed).

#### WHAT THE LIFE OF A LAYMAN OUGHT TO BE.

*Sutta Nipata*.—*Dhammika Sutta* p. 69. I tell you the duties of a householder, acting according to which one becomes a good disciple . . . .

Leaving the cudgels aside (without using them) on any creature in this world, whether timid or intrepid, let him not kill any living being, nor cause to kill, nor approve of others' killing.

Let the disciple abstain from taking that which is not given. Knowingly let him not cause others to steal and let him not approve of others' stealing. All forms of theft he should avoid.

Let the wise man abstain from unchastity, life is a pit of burning charcoal. If he is unable to lead a life of celibacy, let him not transgress with another's wife.

Whether in a public place or in an assembly, let one not speak falsehood to another, nor cause another to speak falsehood, nor approve of others' speaking falsehood. Let him abstain from all sorts of falsehood.

Let the householder, who approves of this virtue, knowing that it ends in madness, indulge not in intoxicating drinks, nor cause others to drink, nor approve of those that drink.

## HOW TO OBTAIN THE HIGHEST GOOD.

*Sutta Nipata—Kimsila Sutta* p. 56. What is that virtue, what is that good conduct, what actions should one perform, so that a person will be perfectly established in this Dispensation and attain to the High good?

Let him honour the elders, and not be envious; let him know the time to visit his teachers, and knowing the right moment, let him hear their religious talk and the good words they utter.

Let him cast away obstinacy and humbly go to the presence of his teachers in due time and remember and practise the good, the Truth, virtue and the Holy Life.

Let him seek delight in Truth, let him be attached to Truth, let him be established in Truth, let him know the investigations of Truth, let him not indulge in disputations that pollute the Truth, but let him spend his time (indulging in) truthful, blameless speech.

Let him abandon fun, frivolous talk, lamentation, displeasure, deceit, hypocrisy, greediness, conceit, revenge, harsh speech, corruptions, cravings and live free from infatuation with steadfast mind.

## OTHERS AND SELF.

*M. N. Sutta No. 8* The Effacement of passions in this Noble Discipline should be done thus:

Others will be harmful, but we shall refrain from killing. Others will be addicted to stealing, but we shall refrain from stealing. Others will be unchaste, but we shall lead a life of chastity. Others will indulge in lying, but we shall refrain from lying. Others will indulge in slandering, but we shall refrain from slandering. Others will indulge in harsh speech, but we shall refrain from harsh speech. Others will indulge in frivolous talk, but we shall refrain from such vain talk. Others will be covetous, but we shall refrain from covetousness. Others will be malevolent, but we shall be benevolent. Others will be addicted to false



views, but we shall be addicted to right views. Others may be given to wrong-mindedness, but we shall cultivate right-mindedness. Others will indulge in wrong speech, but we shall practise right speech. Others will indulge in wrong actions, but we shall cultivate right actions. Others will be addicted to wrong livelihood, but we shall practise right livelihood. Others will be addicted to wrong endeavour, but we shall practise right endeavour. Others will indulge in wrong concentration, but we shall cultivate right concentration. Others will indulge in wrong mindfulness, but we shall cultivate right mindfulness. Others will be given to false wisdom, but we shall be given to right wisdom. Others will follow false deliverance, but we shall follow right deliverance. Others will be overcome with sloth and torpor, but we shall be free from sloth and torpor. Others will be conceited, but we shall be humble. Others will be doubting, but we shall be free from doubts. Others will give vent to anger, but we shall live in peace. Others will bear enmity, but we shall live with friendliness. Others will disparage, but we shall appreciate. Others will be revengeful, but we shall be placable. Others will be jealous, but we shall be free from jealousy. Others will be selfish, but we shall be self-less. Others will be cunning, but we shall be frank. Others will be deceitful, but we shall be free from deceit. Others will be stubborn, but we shall be pliant. Others will be haughty, but we shall be lowly. Others will be disobedient, but we shall be obedient. Others will have bad friends, but we shall have good friends. Others will be negligent, but we shall be heedful. Others will be without confidence, but we shall be with confidence. Others will be shameless, but we shall be modest. Others will be unscrupulous, but we shall be conscientious. Others will be less-informed, but we shall be much-informed. Others will be lazy, but we shall be strenuous. Others will be forgetful, but we shall be recollective. Others will be lacking in wisdom, but we shall be replete with wisdom. Others will be taken up with what is

immediate, seize it with avidity, and will let it go with difficulty, but we shall not be taken up with what is before our eyes, not grasp it eagerly and let it go with ease.

DHAMMAPADA.

*Dhp. v. 14.* Just as rain does not penetrate into a well-thatched house, even so lust does not penetrate into a well-trained mind.

*Dhp. v. 24.* The glory of one who is energetic, mindful, pure in actions, considerate in doings, restrained, righteous in life and heedful, increases by degrees.

*Dhp. v. 43.* A well-composed mind can do better than what either mother, father or any kinsman can do.

*Dhp. v. 53.* Just as from a heap of flowers many garlands are made, even so much good should be done by those mortals who are born.

*Dhp. vs. 58 & 59.* Just as on a rubbish heap a sweet-scented, charming lotus might grow, even so amongst the rubbish of beings a disciple of the Fully Enlightened One excels others blinded worldlings in wisdom.

*Dhp. v. 75.* "One is the path leading to gain, another is the way leading to Nibbana." Understanding this well a monk who is a disciple of the Buddha, should not rejoice in honour but cultivate seclusion.

*Dhp. vs. 104 & 105.* Conquest of self is indeed better than the conquest of all other races. Neither a Deva nor a Gandhabba, nor the Evil One, not the Brahma could defeat the victory of such a being, who is self-controlled and ever regulated in behaviour.

*Dhp. v. 239.* Like a smith (with the dress) of silver, let the wise cleanse one's stains by degrees, little by little, and at each moment.

Buddhism is, therefore, neither a philosophy nor a religion nor an ordinary ethical code. It is "The doctrine of Actuality," a "Means of Deliverance," or the *Dhamma* as it



is called in Pali. There is no English equivalent that exactly conveys the meaning of the Pali term.

The Dhamma is that which really is. It exists whether the Buddhas arise or not, but it is a Buddha who discovers this Dhamma, which lies hidden in the dark abyss of time, and reveals it to others.

The bracketed explanatory parts of the above translation are supplied by the writer following the interpretations of the commentary and the sub-commentary.

The Pali Text of this important passage is :

*Etha tumhe Kalama. Ma anussavena, ma paramparaya, ma itikiraya, ma pitaka sampadanena, ma takkahetu, ma nayahetu, ma akaraparivitakkena, ma ditthinijjhanakkhantiya, ma bhabbarupataya, ma samano no garu'ti.* (Ang. N. Vol. I, p. 189).

Mr. F. L. Woodward's translation is as follows :

"Now look ye Kalamas! Be ye not misled by report or tradition or hearsay. Be not misled by proficiency in the collections. (Note—on the authority of the scriptures) nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for a recluse (who holds it)."—*Gradual Sayings*.



## WILL BUDDHISM CONQUER THE WEST ?

BY ANAGARIKA BRAHMACHARI GOVINDA.

The West either believes in the reality of the ego or in the reality of matter and the non-existence of the ego. In other words, the Westerner in general is either inclined to be a spiritualist or to be a materialist. Those who believe in the immortality of the ego cannot agree with the anattâ-idea of Buddhism, and those who agree with the anattâ-doctrine cannot conceive the idea of rebirth, because to them the denial of an ego-entity means materialism. But Buddhism is neither materialism nor spiritualism: it is something quite different, quite unique—it does not believe in an ego-entity and yet it does not reject the eternal in Man. In order to understand what this means we have to throw overboard our old conceptions and labels and to start thinking anew. Then everything becomes plain and easy; but unfortunately even those who profess and preach Buddhism cannot get rid of the old conceptions. That makes the whole situation difficult and creates contrasts and contradictions which are quite unnecessary.

If Buddhists declare "there is no soul", they only disturb the minds of others without helping the cause of Buddhism, and if they think that this may attract Westerners or other modern-minded people, they are ignorant of the fact that materialism in science as well as in philosophy has been played out since a considerable time. The Buddha never said 'there is no soul' but only 'there is no eternal, *unchangeable* soul'.

Most Westerners, when using the word 'soul', simply mean the spiritual qualities of Man. If they hear of a doctrine of soullessness they will only take it for a form of materialism, and most of the religious-minded people will not even care to know anything about such a teaching. Soullessness is nearly identical with dullness.



But Buddhism in reality teaches a lot about soul, Greek "psyche", in fact psychology is the characteristic of Buddhism. What the Buddha denied was the Brahmanical "âtman"-theory which taught that there is an unchangeable ego-substance, wandering from body to body until it is completely freed from the circle of existences. This theory made religion an entirely egoistic affair, as everybody was only concerned with his personal salvation, and moreover it was philosophically untenable.

Thus, when the Buddha spoke about "anattâ" he did so with regard to a definite philosophical term of his time and not with regard to a popular expression, such as "soul", which he himself used on certain occasions. And furthermore we have to keep in mind that the Vedas, especially the Vedânta, was not a homogeneous system of philosophy but a collection of various philosophical and religious ideas and that therefore the term Atman was used in different ways, even in literature and among orthodox Brahmanical scholars.

"The Mandukya-Upanishad says: "Atman is Brahman, this Atman has four padas", which suggests that, in the language of the Athanasian creed, none is greater or less than another, however different the modes may be.

Now since Brahman is—without quibble—the One and All, besides which (as we must say in English) Naught is,—though it is really the naught as well—Atman when "unqualified", is clearly *not only the Self but also the Not-self, and likewise the relation between them*, as also the condition before Self and Not-self (to use the habitual antimony) have separated. And *Self is really applicable to one of the "qualified" modes or "padas."* (Wallace).

But if we use the term "Self" indiscriminately for Atman and "Not-self" or "Soullessness" for Anâtman, then we confuse the whole problem, doing injustice to both: to Buddhism as well as to Vedantism. We cannot compare the paramattha-vacana of one doctrine with the vohāra-vacana of another doctrine, nor can we use the terminology of the one

system to explain the other. If this is already the case between historically so closely connected systems as Buddhism and Hinduism how much more must it be the case between Eastern and Western ideology?

"The main difficulty in understanding the old systems of philosophy lies in the very vague meanings which we attach to the fundamental words Ego, Soul, etc., which makes the majority of translations almost useless for philosophical purposes. . . .

"All Dharmas are anâtman": . . . in this connection anâtman is "not-self" only in the "Tat tvam asi sense" of Atman, self. Hence though it is true to say that Sattva, Atman, Jiva, Pudgala, are interchangeable, they are not at all identical, and are only interchangeable as being the different hypostasis of Sat on the different planes. So it is very extravagant of words and also very misleading to assume that soul, ego, self, individual, living being, conscious agent, are interchangeable terms, applicable to any and all of the four. With the possible exception of ego and self in some modern philosophical systems, they all convey far too diffuse a meaning, *being applicable to the santâna\* of cause and effect, while the Sat, and mutatis mutandis the others, is the one infinitesimal point of equilibrium at each moment in the santâna.*" (Wallace).

These problems are not merely of a scholarly interest, but the future of Buddhism depends on their correct interpretation. They are in fact not only Buddhist problems but problems of the modern world. And just because Buddhism is able to solve these problems, I dare to say that Buddhism is the religion of the modern world and the future. Probably some of my readers will think, I should have said, Buddhism has solved these problems already—I quite agree that it has done so—but it is my opinion that the faculty of solving problems means more than a solution completed in the past.

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\* Continuity.



What we need nowadays are not ready-made solutions—the world after all is full of them, and there is no lack of revelations of truth—but we need the spirit of liberal and unconditioned investigation, which enables us to rediscover the Truth by ourselves. Truth in itself is of no value, as long as we have not experienced it ourselves.

Among all the great founders of religion it is the Buddha alone, who encouraged this spirit of investigation in his followers and warned them not to accept his teaching with blind faith. Therefore it is no exaggeration if I say that Buddhism is the only world religion that can be called modern or let us better say timeless, which means applicable to all times and to all circumstances on account of its inherent principle of actuality.

If I say this, I am not predicting that the whole world will turn to Buddhism. This is as impossible as to expect all the people of the world to become mathematicians because this science is timeless and therefore always "modern". But just as mathematics will remain a constant factor in the intellectual life of humanity, in the same way Buddhism will become inseparable from the spiritual progress of humanity.

Once a newspaper reporter in Ceylon asked me, whether I thought that the West would embrace Buddhism. I told him that I did not believe that Buddhism would become the religion of the West, but that the religion of the West would become Buddhistic, i.e., strongly influenced by Buddhism. Already nowadays Buddhist ideas have penetrated the spiritual life of the West and have become part of its civilisation. Thousands of books and essays on Buddhism have been written and this literature is daily increasing. Very often people are accepting and propagating Buddhist ideas without knowing their origin. Others again embrace Buddhism consciously without joining any society or community, because to them religion is more an individual than a social affair. Therefore it is very difficult to give statistic figures about the

number of Buddhists in the Western countries. Regarding Company I can say that the Discourses of the Buddha are as common a feature in public and private libraries as the works of Shakespeare or Dante.

The progress of Buddhism in the West proceeds in the opposite way to that of Christianity in the East. Buddhism appeals mainly to the educated, and therefore there cannot be wholesale conversions such as Christianity can boast of among the uneducated masses. But as the spiritual life of a country is directed from above and not from below, it is easy to understand what kind of progress is more valuable: that which depends on quantity or that which relies on quality.

Education is the precondition for the spread of Buddhism. If people are really cultured they will not be able to close their eyes against the values Buddhism has to offer. Just as science does not impose itself on others, but as, on the contrary, people are eager to study it, so Buddhism does not need to seek converts but only to make itself as clear and pure as mathematics and the people themselves will be anxious to know about it.

This is how I think that Buddhism will conquer the West: as the science of the spiritual forces in Man and of their practical application for the welfare of humanity. And the Buddha-dhamma, if it presents itself in its purity, will not only conquer the West but the whole world, as a part of the universal education of mankind.





## BRAHMACHARI DEVAPRIYA'S LETTERS

This is the text of a letter written by Brahmachari Devapriya to Mr. S. C. Sen immediately before landing in Japan. It is dated from ss. *Hakone Maru*, 11th July, 1934.

"I am glad to inform you that we are reaching Kobe to-morrow morning. We are now passing through the inland sea of Japan, and are having a foretaste of Japanese life and scenery.

I have been thinking of giving you a connected account of my trip for use in the *Maha Bodhi* and also to be sent to the *Advance* but upto now I have not been able to write it up. This was partly due to idleness and partly to sea sickness which kept me in bed for two days. I may later on write a longer account but I am giving below a summary of the trip made so far.

To begin with the trip at the very beginning, I must not forget to omit to mention the kind farewell you all gave me at the Howrah Station. I was very much moved by the kindness shown to me by so many friends and I kept on thinking of you and others till a late hour. The Mohammadan passenger who was opposite to me was a good fellow and soon started talking with me. The other passenger got down at a wayside station and we were left alone. The heat was very great but the thought of going to Japan kept me in high spirits. "The Present Day Japan" by Asahi contained an admirable summary of the present day conditions in Japan and I read it from cover to cover.

At Madras Revd. Somananda of the *Maha Bodhi Asram* met me and we went to our Society premises. There were two or three Sinhalese men who were trying to make a living by carpentry. They have put up a shed in the compound of the premises. Revd. Somananda arranged a hurried meeting

in the evening for me with Prof. Lakshmi Narasu in the Chair. It was poorly attended as there was hardly any time for people to come. I spoke on my trip and the work I intended to do. Prof. Narasu was pessimistic about the results of the Conference.

I reached Colombo on the 18th and started making arrangements for the trip. I had several strenuous days. It was unfortunate that there was a controversy with regard to the selection of the chief delegate from Ceylon. Our Society were opposed to the election of Mr. Nissanka on account of his attitude towards the Buddhagaya question. He has given an assurance, however, to Sir D. B. Jayatilaka that he will not work against the movement and lend us his wholehearted support, so we expect to co-operate with him now.

We left Colombo in this steamer on the 25th inst. There were a large number of friends present at the jetty to bid us farewell. We are a party of seventeen delegates from Ceylon and India, the Indian representative being myself. Of these six are from the Maha-Bodhi Society. The names of the members of our delegation are Mrs. E. Hewavitarne, Mrs. E. L. Wijegoonawardhene, Mrs. N. Hewavitarne, Raja Hewavitarne, Mr. K. T. Wimalasekare and myself. In addition to representing the Maha Bodhi Society Raja Hewavitarne will represent the Y. M. B. A. of Ceylon, as he is its General Secretary.

This is the first time that I am travelling in a Japanese steamer. Mr. Wimalasekare and myself are in one cabin, which is one of the best in the second class. Japanese steamers are as good as any European steamers, if not better. From the Captain down to the Cabin steward they are all attention to the passengers. We Asiatics feel much more at home in a Japanese steamer than in any European boat. The Japanese are a very quiet and modest race. They do not have the superiority feeling of the Europeans though they are now on an equal footing with them. Even in their usual work, they show evidence of a cool temperament.



Everything is done quietly and yet so well that one is not disturbed to the same extent as in other liners. Even passengers are warned that they should not disturb others. They have a printed card with the inscription "This card is to bring to your notice that passengers desire undisturbed rest and privacy." If any passenger is found to disturb others unnecessarily this card is placed in the handle of the door! Most of the stewards speaks a few words of English but it is with difficulty that one has to get on. Language is a barrier and sooner the world adopts a common language the better for mutual understanding and peace.

There are many interesting passengers on board and many nationalities are represented. A steamer, in modern days, is a miniature world. There are several Indian merchants on board this steamer. One of them is a merchant living in Tokyo. There is a Japanese planter from Palestine who is returning home after thirty years' absence. He is a fruit grower and is very small in stature.

We reached Singapore on the 30th July. There is about 300 Sinhalese in Singapore and a large number of them came on board to meet us. There were also representatives of the International Buddhist Union to which I had sent a cable to make arrangements for a lantern lecture. At the request of Mr. B. L. Martin of Messrs B. N. De Silva, Ltd., Jewellers, we motored down to their show rooms. There we were treated to cool drinks. They are the leading Jewellers in Singapore and we felt proud that one of our own countrymen had established a flourishing business there. The late Mudaliyar Silva, founder of the firm, was a devout Buddhist and had contributed Rs. 500/- towards the Mulagandha Kuti Vihara. The firm is now ably managed by Messrs B. T. De Silva and B. L. Martin. From here we went to the Hall of the International Buddhist Union where a reception was held in our honour and refreshments were served. The Secretary welcomed us and Mr. Nissanka thanked him on behalf of the delegates. A group photograph was taken and the party

left by cars to visit the semi-independent State of the Sultan of Johore. It is some 20 miles from Singapore and the drive was a splendid one. The road was one of the best I have ever seen.

Singapore appears to be a thriving city. There are magnificent buildings, parks, and houses and they are maintained in the finest condition possible. The streets are scrupulously clean. As we had not much time it was not possible to see the whole town but from the places we visited, I could say without hesitation that it is the cleanest city I have seen, including London and Paris. It speaks well of the civic life of the citizens who must have fully understood their duty towards their city. I wish Calcutta would learn a lesson from Singapore. While it is a pleasure to walk in the streets of Singapore, it is a misery to walk through some of the filthy streets of Calcutta. Singapore is perhaps the most cosmopolitan city in the world. The majority of the population is Chinese who are now prominent residents there. There is no "China town" here as practically everything is Chinese. They are quite different from the type of the Chinese we come across in the streets of Calcutta. People are fond of a gay life. It is a great delight to be in a place like Singapore after staying for years in an Indian town. Singapore has been a revelation to me as I had never expected it to be so full of life. As we were told that to know Singapore well we should go to the happy world. We visited it. It was a kind of carnival where we saw thousands of Chinese men, women, children, leisurely walking about, dressed in beautiful costumes. There was no sign of Purdah in this city. Eating houses were full of people. We were told that the Chinese usually ate in these restaurants and seldom in their houses.

At 8-30 P.M. Mr. Nissanka gave a lecture at the Chinese temple. I was to have followed him with a lantern lecture and hundreds of Chinese, including women and children, had gathered to hear me. They were, however, all disappointed as the magic lantern did not work properly. The reflector



was out of order and the substitute did not work at all. We tried to set it right till a late hour but had to abandon the effort. I have, however, promised to give the same lecture on my return journey. I spoke to the Chinese about the campaign to regain Buddhagaya and they were all delighted. After this we visited a vihara built by a Siamese priest. It is on the same street. The image does not do credit to the Sculptor. It is too big for the small temple. It is, however, beautifully lighted up. The priest speaks a bit of Sinhalese.

There is much scope for Buddhist work in Singapore but good workers are necessary, especially one or two educated and saintly Bhikkhus. Some Buddhists want us to start a branch of our Society. I intend to examine the possibilities on my return journey. After dinner with Mr. B. T. De Silva we returned to the steamer late at night. I have to add with gratitude that the Sinhalese Buddhists of Singapore made all arrangements for our trips at their own expense. We have to specially thank the following for their help Messrs. B. T. De Silva, B. L. Martin, B. S. R. Chandrasekara, R. Amara suriya, M. W. J. Nanayakkara, the Secretary, I. B. U. and Mr. Toy Tiang Hoo."

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The following is the Text of the latest communication to T. Vimalananda from Brahmachari Devapriya, who is now in Japan.

We arrived here yesterday evening. As we had no rest or leisure we could not write you earlier. The conference came to an end on the 25th at Kyoto. It was a most successful gathering. There were nearly 700 delegates from all over the world. It was the greatest international Buddhist gathering ever held. The Foreign Minister, Education Minister, Governor of Tokyo, Mayor of Tokyo and other leading men attended and took part. You will be glad to hear that I was elected Vice-chairman of the Conference. It was a great honour and I was not prepared for it. However you will all be delighted to hear that I came through it and the Press gave

me a lot of prominence. The Buddhagaya resolution was moved by me and it was passed unanimously. There was indescribable enthusiasm. As I moved the resolution and thanked the Conference, there were thunderous clapping from all parts of the house. I could not help shedding tears. I regard this as one of the greatest achievements of my life. Owing to lack of time we could not get the resolution about the International Buddhist University passed. It will be taken up at the next Conference 4 years later.

I am trying to arrange a lecture tour and if I succeed I shall remain here the whole of September. . . . We are overwhelmed with hospitality and kindness wherever we go. The Japanese are a great people and I cannot find adequate words to praise them.

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## MODERN EUROPE NEEDS BUDDHISM

BY BAYARD ELTON.

"Monks," said the Buddha, "one teaching do I give you, namely, Sorrow and the way to Deliverance from Sorrow."

Most of us know sorrow. A minority, mainly composed of children and wiseacres, see the world as a joyful playground filled with irresponsible gaiety, but the rest of us recognize human life for what it is—a struggle for survival and a ceaseless battle against decay and death.

Nothing endures. The mightiest works of creation, the mechanical perfection of a machine-age, the beauty of line and form, these things are doomed. As we gaze skywards at the graceful vision of the silver moon we know we look upon a dead world, an image of what this green and fruitful earth is destined to become, a ball of grey ash floating in eternal silence.



Is this pessimism? Decidedly not. It has been said that a pessimist is one who looks continually at the sad and bad aspects of existence, and an optimist is one who looks only at the gay and cheerful side of things, and that no sensible man would wish to be either! This is true, and it is wrong to call the Buddha an optimist even as it is wrong to call him a pessimist, for no one can deny him the right to be called a sensible man.

To accept life as it is and to face facts is to be neither an optimist nor a pessimist; it is to be a truthful man or woman, an ideal that is, perhaps, hard of attainment, but not impossible to reach through persistent endeavour. It entails cleaning the mind of opinions that are simply attractive or otherwise by reason of personal desire or personal fear, and it entails trying to see the meaning of life with a mental gaze that is free of personal wish.

Buddhism is a practical path to perfection. The need for Buddhism in modern life is similar to the need for practical curative methods in a state hospital. It is a vital need. Even as a sick man finds a measure of temporary comfort from a belief that he is not ill, so humanity may find a certain relief from the strain of existence by adopting an attitude towards life which veils and obscures all that is painful. But, in the long run, truth will prevail over obstinate imagination, and, unless a practical way to overcome all difficulties is found, the destructive power of Nature will conquer. Both the sick man and the human race will perish from natural causes.

Modern Europe is very, very sick. It has never been in what might be termed a healthy state. From earliest times Europe has been constantly subject to one complaint after another. Rent by wars and plagues and religious quarrels, Europe has been a hot-bed of destructive elements for many an age. In the north, the tribal gods of the fair-haired Teutonic races have given the growing peoples an almost childish conception of the cosmos, and in the south, the Latin peoples

have long been burdened with conceptions and ideas born of the religious opinions of an insignificant tribe of people originating in Little Asia.

The result is pitiable. It has led to a short-sighted view of things. It has led to the triumph of mechanization over humanity, individualization over brotherhood, and competition over co-operation. It led to the most disastrous war in history, to the insane slaughter of the best types of a generation, to senseless waste and wide-spread folly.

Can Buddhism, an Asiatic religion-philosophy, cure the ills of the West? This is a matter of question, and the answer depends on what is regarded as a cure. No system of philosophy or religion can do more than help mankind to help itself, but there is every reason to suppose that Buddhism can do more than any other system of thought to bring about a cure for sorrow. The very fact that this cure commences at the root of the trouble, namely, the mind, is an earnest of satisfaction and fulfilment. All things come out of the mind, even the ills of modern life, and Buddhism teaches the human mind to find deliverance and peace.

"Deliverance and peace". How many of us to-day care a row of beans about deliverance from ill and attaining peace? The thirst of the age is for excitement, thrills, change. Pleasurable thrills for preference, but if none is forthcoming then horrible thrills and fearsome excitements rather than peace. Peace means boredom to so many minds, and boredom is something that must be avoided at all costs. The European mind needs educating. It is quite aware of its power to enjoy, and it seeks enjoyment in any quarter which promises activity and vividness. It cares nothing for happiness unless excitement accompanies joy. It welcomes fear and terror for the thrill of action that these bring.

This sad state of affairs is the result of sorrow. It results from disillusionment, from the destruction of ideals that have proved shams. It follows upon centuries of struggle and greed.



But Buddhism can change all this if the East will only come to the rescue of the West. There is in Buddhism that which will bring trust, contentment, and a real progress towards happiness if the people of Europe are only clearly shown the Way. A little patience and a little wisdom are all that is needed to effect a great change for the better almost at once, provided that the West can count on the help and willing encouragement of every Eastern Buddhist. There should be no personal disinclination for such an important work. Differences of opinion and of belief should not be allowed to obscure the main issue, and the only thought in the mind of a Buddhist should be :—

"The gift of the Dhamma exceeds all gifts.

The sweetness of the Dhamma exceeds all sweetness.

Delight in the Dhamma exceeds all delight.

The extinction of greed overcomes all pain."

—*Dhammapada* 354.

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## WHAT ATTRACTED ME TO BUDDHISM

BY ANAGARIKA BRAHMACHARI GOVINDA.

As a boy already I had a very strong religious interest and as soon as I was able to think independently I began to study the various religions and the most important systems of philosophy. I found beautiful and true thoughts everywhere, but what I had not found was a way to their realisation. Finally, in order to come to a more definite result I started to write a comparative study of the three world religions: Buddhism, Christianity and Islam. In the beginning I thought that Christianity might prove superior to the others, but while writing I became so deeply impressed by Buddhism that my opinion turned more and more in its favour and finally I dropped both Islam and Christianity, and wrote a book

on Buddhism, with the effect that I myself became a Buddhist. Thus I was the first one to be converted by my book!

What attracted me to Buddhism were the following things:

1. The Buddha made no claim to be a superior being or to have got a revelation from such a one. Therefore everybody can go his way and follow his message, without being compelled to believe things which are unintelligible or inconsistent with the laws of nature. The Buddha did not hide himself behind transcendental mysteries but was encouraging human, sincere, and straightforward.

2. The Buddha did not promise heavenly pleasures and rewards to his followers nor did he promise salvation to those who had blind faith in him. To him religion was not a bargain but a way to enlightenment. He did not want followers with blind faith but *thinking* followers.

3. He had the courage—this is unique in the history of religion—to invite criticism and to submit his own teaching to the reason of his followers, thus cultivating self-respect as the foundation of spiritual growth and freedom.

4. Because the Buddha cultivated self-respect he could teach respect towards others, i.e., tolerance. Also other religions claim to be tolerant, specially since they have not any more the power to be intolerant, but Buddhism was tolerant from its very beginning on account of its inherent principle of spiritual freedom. One can say that there are two kinds of tolerance: a negative one, based either on weakness or on mental laziness (saying "alright, let them go, I can't help it" and looking down upon the others as sinners and heathens) and a positive one based on insight into the nature of human psyche and born of the wish to understand others.

5. The Buddha's teaching and its morality do not stop short of Man but include all living beings. This is a point that strongly appeals to every cultured mind. Let me quote a few words of the modern German philosopher, Prof. Hans Driesch, as an example: "Buddhism seems to me the most



philosophical of all religions—I can also say that some of my metaphysical convictions are in contact with Buddhist ideas. Specially with regard to the idea of the unity of all living beings: All life is One, and all animals and plants are essentially the same as Man, only in a different form. Therefore should the moral feeling not find its limitation in Man but include all creatures.

Buddhism and Christianity have many similarities, and there is no reason for mutual enmity, but the idea of the unity of all living beings comes more into appearance in Buddhism.

Let us hope that Buddhist wisdom may come to us Westerners. How much do not the best of us wish to get rid of the restlessness of life. We need rest and concentration. That is in short: We need Buddhism."

6. The universality of the Dharma holds good not only with regard to morality and ethics but includes the laws of nature. There is no such thing as a spiritual extra law or a privilege of a certain class of beings, neither is there room for the despotism or the 'mercy' of a Creator. The Dhamma is the cosmic order, which is applicable to the Man as well as to the universe, thus linking up the individual with the whole.

7. The universal attitude of Buddhism prevents dogmatism and narrowmindedness. There is no absolute moral codex, which divides the world into 'good' and 'bad' or which tells you what you must do and what you are not allowed to do. Buddhist morality is based on freedom, i.e., on individual development. It is therefore relative. In fact there cannot be any morality nor any ethical principle if there is compulsion or determination from an agent outside ourselves. Therefore the idea of a Creator and ruler of this world takes away the very foundation of morality and ethics; for how can we be made responsible for our faults if we have been created with them or so weak that we could not resist the evil.

8. Understanding the law of moral relativity the Buddhist will never look down upon others as 'sinners'. There is no such thing as 'sin' in Buddhism, and there is nobody essentially 'bad'. There is only more or less ignorance. Everybody acts according to his stage of development. What appears good to the one may be bad for the other. The higher an individual is developed the greater are—not his privileges, but—his duties (but the duties may be felt then as privileges). Therefore the Buddhist will not judge others but limit himself to the fulfilment of his own duties, he will demand more from himself than from others. He will rather try to understand others than to force upon them his own moral ideas.

9. As the idea of sin is foreign to the Buddhist, he does not believe in eternal condemnation. Hell and heaven are within us and the possibility of salvation is open to all living beings.

10. Buddhism does not feed its followers with phantastic hopes for a paradise in another world, but points out a liberation which can be attained in this world and of which a foretaste can be experienced by meditation.

11. The Buddhist system of meditation, which is based on the most profound knowledge of psychology does not only show the Aim but is a practical way to its realisation.

12. The idea of Karma combines justice and self-determination. It gives a deeper meaning to the life of the individual, linking it up with past and future existences. It is the foundation of human dignity which saves Man from the nightmare of the arbitrariness of an external power.

13. Buddhism, unlike other religions, has nothing to fear from science. Quite on the contrary, Buddhism encourages the the spirit of research, without being afraid of results, because it is solely bent on truth—the strongest weapon which will conquer the world after the dogmas have gone.

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## THE NATURE OF SELF

BY JAGADISH KASSHAPA.

In the last issue of your magazine Mr. N. D. Mehrota has raised some objections against my article "The Nature of Self", published in the Waisakha Purnima Number of the Maha-Bodhi. I believe the following lines will clear those doubts—

Alexander as a child in the lap of his mother, no doubt, was quite different from Alexander as the Conqueror of India, yet both are the expressions of the same person. Sumedh Pandit, Prince Siddhartha and the Buddha, though quite different from one another, are the expressions of the same 'Satta' or self. It is not a matter of our mere convenience that we call them as one, as Mr. Mehrota takes it to be, for, in reality it is the *same self*. The glorious ideals of "*Bodhi Satta*" in Buddhism, is indeed based upon it.

The greatest misunderstanding, Mr. Mehrota has fallen into, is to identify the term "self" with soul. He writes, "It is clearly wrong to say that there is the same identity or the same "self" in Alexander in the lap of his mother and as conqueror." I also assert with a greater stress that it is clearly wrong. I did not write anywhere, "there is the same "self" in Alexander, in the lap of his mother and as conqueror." There is no "Self" in Alexander, but Alexander himself is one 'self', whose biography we read and criticise.

I had written clearly, "The 'Self', whose quality is revealed in Biography and History, and judged in Ethics, has for its exclusive material our emotional interest and purposive attitudes towards the various constituents of our surroundings; *of these and nothing else, our self is made.*" Does it mean that there is a 'self' in Alexander? Am I not then, criticised by my learned friend for a position which I have never propounded?

The critic then, says, "Buddhism does not believe in any single-self." Again he has committed the same mistake of taking the term "Self" to mean 'soul'. Well, the identity of self is not a matter of belief or disbelief. We feel it more strongly than any thing else. We are the same men as some days back. If it were not so, human life would have been meaningless. The Lord Buddha says that Sumedha Pandit was *no one else but Himself*. The Satta, self or personality was the same identical one.

Mr. Mehrota writes, "Trishna is itself a process of continual change and is devoid of any self—it is not static."

Rightly so. But, again the same mistake of taking "Self" to be "Soul". Our "Trishna" has surely a self, in so far as its gradual evolution can be traced by us. Of course, *there is nothing static, permanent and unchanging*. I had expressed the same in my article in the following words—"The self is not a static stage, nor a series, *but a dynamic process*. It is not a picture drawn and finished, but one, in the process of being painted, where the slightest touch leaves the picture somewhat altered, *though the same*."

The Atthakathācariya explains the dynamic nature of Self very beautifully—अयं हि चतुते चित्तकले जीवितं, न जीवति, न जीविष्यति; अनागते चित्तकले जीविष्यति, न जीवति, न जीवित्; पश्यन्ते चित्तकले जीवति, न जीवित्, न जीविष्यति ।

"He was surviving in the past moment of consciousness, he does not survive at present, he will not survive in the future; he will survive in the future moment of consciousness, he does not survive at present, he did not survive in the past; he survives at the present moment of consciousness, he did not survive in the past, he will not survive in the future."

#### ABOUT THE UPANISAD PHILOSOPHY.

The number of the Upanisads is not yet determined. More than one hundred of them are still found and read by



us. The Hindus believe that the highest knowledge of ultimate truth and reality has been once for all declared in the Upanisads. It is important to note in this connection that these Upanisads differ much from one another, holding diverse and sometimes contradictory standpoints.

But, when I had said about the Upanisad Philosophy in my article, I had simply meant the interpretation, offered by Sankara, which very largely represents the view of the general body of the earlier Upanisad doctrines, generally known as Vedanta.

The brightest gem, to be got in the 'unfathomed Ocean of Upanisad philosophy', as Mr. Mehrota calls it, is the conception of the ultimate reality, Brahma, as a thoroughly static unity. The Vedanta-definition of the reality is—*विकल्पाभावात् सत्यम्* i.e., the reality admits of no change in the three tenses. When there is no change in the Brahma, it must be free from all pains. Pain consists in change; it is never possible in the permanent. And hence, Brahma is Ananda or Bliss. Brahma is Sat, Cit and Ananda, or permanent, soul and bliss. This alone is real.

But, what about Nānā, jada, and dukkha, or plurality, matter and pain, the presence of which we feel in no way less strongly? And, how are these related with the reality, Brahma?

My learned friend Mr. Mehrota here, is sceptical and states, "The relation of the two is not explained nor can it be explained, as Buddha teaches, by any body, let us say, not even by ten fertile brains of the vedantist thinkers." Buddha has never taught like that. The Buddha has clearly criticised all shades of *आद्यन्तवाद* or 'Eternalists' positions! Nothing is permanent or Brahma, in the philosophy of the Lord, how then, can we say about the relation of Brahma to the material world! Mr. Mehrota should have quoted from any recognised source to show that the Lord taught like that. But, he does not produce any quotation like that, nor

can it be produced by any body, let us say, not even by ten fertile brains of the vedantist thinkers.

However, it is true that the relation of the two can not be explained, for of the two, one is not. Sanker had attempted to explain it by drawing a difference between कवहारि सता and परतार्थिक सता or the practical reality and the ultimate reality. He said, the world is neither real nor unreal, but अनिर्वचनीय i.e., which can not be said what. But, how is the difference between the practical reality and the ultimate reality possible in the unique nature, both inwardly and outwardly, of Brahma? In reply to this question, Sankar plays with words, but can not give a satisfactory solution. Here, the Vedanta philosophy is collapsed. Mr. Mehrota is perfectly right to say that it cannot be explained by the fertile brains of the vendantist thinkers.

Buddhism stands face to face against the above philosophy of Brahma. For Buddhism, the truth is impermanent, non-soul and pain, against the permanent, soul and bliss conception of Brahma.

“अस्य सङ्गारा अनित्यंति यदा पचाय पस्सति ।

“सस्ये सङ्गारा दुक्खंति यदा पचाय सति ।

“सस्ये धम्मं अनत्तांति यदा पचाय पस्सति ।

धम्मपदं, मग्गवग्गो ५, ६, ७ ।

“When seen with the real wisdom all Sankharas are impermanent.

“When seen with the real wisdom all Sankharas are pain.

“When seen with the real wisdom all Dhammas are soul-less.

Dhamma Pada, 20—5. 6. 7.



## PLAIN THOUGHTS ON DEEP SUBJECTS—II

BY GOURMOHAN BHATTACHARJEE, B.A.

*(Continued)*

The atoms, after having undergone various vito-chemical changes, at first give rise to what is called an organic cell, that is, a quantity of protoplasm contained in a membrane, as the ultimate element of all organisms.

As soon as life is evolved in the cell, faint indications of mental activities are also present there. From the single cell upto the society of cells which we call organic bodies, such as plants and animals, the vital principle is closely associated with the psychical one. They are so closely related that it is extremely difficult to say whether they are radically different or are but different phases of the same basic fact. By mind we understand the thinking, willing, and perceiving faculties of a living being. I shall show that every living organism, whether higher or lower, in the scale of nature has mind combined with the vital principle. In the lower organism both the vital and mental forces are diffused throughout the body, having no special centres of activity. So those forces are only very faintly manifested. The higher the organism the stronger are both the forces. Each unit of a voltaic battery evolves electricity but very faintly. Such is the case also in respect of a single organic cell evolving vital and psychical currents. When many units of an electric battery act conjointly, then and only then, very strong and continuous currents are produced. Similarly when numerous organic cells forming an organic body act together then both the vital and psychical currents become strong and continuous. When an electric battery gets out of order the current ceases to flow, so when the congregation of organic cells forming an organism gets out of order both the vital and psychical currents cease to flow. How this condition is brought about will be considered later.

I shall cite here some examples to show the close affinity between life and mind.

In the atoms both the vital and mental principles remain in the form of potentiality as already explained.

For instance take the unicellular jelly-like organism which goes by the name of 'Amœba'. It has all the attributes of life, such as, mobility, growth, propagation, decay and death. With this life principle it has also the mental principle. It gives ready response to heat, light, cold, and other stimuli by expanding and contracting its body. So it is evident that it has sensation or emotion in the primary stage. It avoids its enemy, searches for its food, encompasses it with its elastic body and gradually assimilates it. These are very faint indications of intelligence and volition. We may explain them away by calling them natural tendencies, or instincts, or anything else, but an explanation by such vague terms only betrays our ignorance of the real facts.

After having undergone many evolutions the primary organic cells gradually bifurcated into vegetable and animal cells and then those cells formed either plant or animal bodies and began to function conjointly.

In plants both the vital and mental principles remain diffused. No special centres for their activity have been developed. We may cut off a part of a plant, such as, a branch, twig, root, bud, bark or leaf and in many cases we succeed in producing a new plant out of it. But this cannot be the case with the animals of higher stage of development where the life principle has special centres of activity. We cannot always destroy a plant by destroying a part of its body but we can destroy a higher animal by destroying the parts containing the special centres which go by the name of vital parts. As the vital principle in a plant is diffused and not very strong so the mental principle which accompanies it is also diffused and weak. But that the plants have the mental activities, though only in the initial stage, can be easily proved. They give response to heat, light, moisture and to many other



stimuli. They give response even to the shadow of a passing cloud as has been proved by Sir Jagadish Chandra Bose. There are some species of mimosa which will close their leaves the moment one touches them. What we call heliotropism, geotropism, etc., of vegetables are nothing but sensations in their primary stage. That the plants also possess intellection and volition, of course in their initial stage, is shown by the clever tricks of the pitcher-plants, the sun-dew plants and many other plants in entrapping insects for their food.

Now let us consider the animal life in the lowest grade, for instance, the fresh-water polyp called 'Hydra'. It has great likeness to a vegetable. In the primary stage, it swims freely by means of a living lash and afterwards it fastens itself firmly to rocks and other things. It has also its life diffused throughout its body like a plant. Cut its body into any number of parts. Each part will develop into a separate individual. Before it became immovable it swam about in search of its food and tried to avoid its enemy. Even when firmly attached to a thing it selects its food from the surrounding water. All these go to show that it has not only life but also mind along with it, manifesting their activities very feebly.

Now let us consider the animals of the higher grade of development. As we ascend the scale higher and higher from a shell-fish to a reptile, from a reptile to a bird, from a maggot to an insect, such as the ant, the bee, and the butterfly, from a lemur-like creature to an ape-like animal and finally from that ape to man, we find that various bodily organs, internal and external, have been gradually formed and both the vital and mental activities have been more and more centralized. They are no longer so diffused and feeble as they are in plants and lower animal organisms. What we call instincts in animals are nothing but mental phenomena, though not so fully manifested as in man. The dog, cat, cow, horse, elephant and many other animals possess

intelligence, reasoning power, memory and other mental attributes to such a degree as to excite wonder in man. That their emotional sides have also been well developed is evident to any one who has noticed how revengeful an elephant becomes when ill-treated and how devoted and attached a dog or a horse becomes when well-treated by its master.

It has already been stated that the organic cells by their joint action generate strong vital and psychical currents. When owing to adverse circumstances the cells cease to function both the currents cease and this cessation is called death. Now let us see how the organic cells gradually cease to function.

For the purposes of investigation we shall take a plant, such as the mango tree. When it is very young its cells are all very soft and can easily absorb the nourishing sap that flows through its body. At this stage the plant has mostly sap-wood and very little hard-wood. So its growth is very rapid. As it grows older and older the greater part of its cells and consequently the tissues get more and more hardened. So the sap-wood gradually diminishes and the hard-wood increases. The plant cannot absorb so much sap as before. So its growth is gradually retarded. Ultimately a time comes when the greater part of the plant's body is converted into hard-wood and a very little sap-wood is left. The plant now lacks sufficient nutrition and decay sets in. Had there been any means of replacing the effete cells with fresh ones rejuvenescence would have surely followed. This fact accounts for the extraordinary longevity of the Banyan tree of India. It lives centuries, because as soon as the original stem gets old, hardened and decayed, its place is taken by the new stems formed out of its numerous aerial roots. Thus its old tissues being renewed again and again the tree does not know what death is. The plants continually propagated by cuttings and graftings also live for ever for the same reason. The gradual decay and death of a plant



as stated above, have perfect analogy with those conditions in an animal organism. The animal like the plant dies owing to the gradual atrophy of the tissues.

We have not yet succeeded in producing life artificially because we still want a perfect knowledge of the constituent parts, their exact proportion and necessary combinations which will give rise to protoplasm which is the basis of plant and animal life, but the patient and persistent efforts of the scientist are sure to be crowned with success one day.

1. Vital and mental phenomena are results of a sort of chemical activities of the atoms. You may call them vito-chemical or psycho-chemical, as you like.

2. Both the phenomena always go together.

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### CORRESPONDENCE

Berlin.

TO THE EDITORS OF "THE MAHA-BODHI",

Dear Sirs,

You will oblige me by the publication of this letter which has been written with the purpose of destroying some recent rumours about the *Buddhist Temple at Frohnau*.

In Vol. VIII: No. 3 of the "British Buddhist" two notes appeared, stating that "the Buddhist Temple there (at Frohnau) has passed into alien hands, along with the land on which it is situate." This news is not at all correct, all the estate, including the Temple, still being in the possession of the late Dr. Paul Dahlke's relatives. The Temple never belonged to anybody else. Since the death of Dr. Dahlke, his heirs have allowed Herrn F. and Miss L. V. M. to continue to arrange the *Upasatha*-meetings in the Temple.

During the last years a great many friends of the Buddhist House of Dr. Dahlke, considered the lectures of

Herrn F. and Miss L. V. M. as not being of that propagandistic value, required for a Buddhist centre. In consequence of this view, which was communicated to the Dahlke family, along with the already existing meetings, celebrations on New Moon nights were held in the same Temple. They were conducted by Dr. Bruno and Dr. Schumacher, both disciples of Dr. Dahlke. Also the opening ceremony of the Berlin Buddhist Congress, (Sept. 1933) arranged by Dr. Schumacher, was held in the same hall.

It is well known that the Dahlke family displayed every hospitality to Buddhists, and did its best to serve the Buddhist cause through all the most difficult times, and it is still doing so with the same eagerness.

Now, it was considered best not to have public meetings from January till April of the present year, but nevertheless Buddhist activities in the House did not at all cease. Buddhists, both European and Oriental, visited the place; a Buddhist priest, Ven. J. Sakakibara resides there to study Dahlke's Buddhist works, and other Buddhists live in some of the rooms.

In May and June of this year, public meetings were renewed and proved to be a full success. So the reader may see for himself that the Temple is still serving its original Buddhist purpose.

The only difference to the activities of past years lies in the fact that the meetings in the Temple are no more conducted by Herrn F. and Miss L. V. M., who refused to lecture in the hall, when they were asked to do so alternately with other Buddhist speakers, disciples of Dr. Dahlke.

Therefore there can be no question at all of "restoring the Temple to its original purpose", because this structure never passed out of Buddhist hands, the highest duty of the Dahlke family being to maintain it to Buddhism. One of Dr. Dahlke's sisters, his first Buddhist disciple, editor of his brother's posthumous manuscripts, quite especially puts all her strength into this noble task.



In the same way the statement that the Temple and all the estate have "passed out of Buddhist hands", is absolutely wrong. It is still in the possession of the Dahlke family, whose work for the Dhamma and whose hospitality to Buddhist visitors, may easily be found in the account given by the Ven. Bhikkhu Ananda Kausalyayana, (see "British Buddhist", Jan./March 1934, p. 162.) who passed there the Vassa of 1933, at their invitation.

I am Sirs, Yours,

GUIDO AUSTER.

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11th August.

From :

The President,  
BUDDHA SOCIETY,  
Bombay.

To

The Secretary to the Government of Bombay,  
General Department,  
Bombay.

SIR,

Re: 'Buddha Jayanti Day' as a Public Holiday.

This Society has decided to request you to declare "Buddha Jayanti Day" which falls on (Vaishakh Sudi Purnima) i.e., in the month of May generally—as a public holiday every year under Section 25 of Act XXVI, entitled "The Negotiable Instruments Act of 1881 and I beg to be permitted to approach you in that connection.

Sir, You might be aware that Buddhism has been advancing very rapidly in this country as all over the world and there are hundreds of people over and above the regular Buddhists, who are true admirers and followers of this faith. Buddhism is not a distinct religion itself, but it is a faith which embodies the important principles of all different religions. It has broad outlook and such wide principles as may

be acceptable to all without distinction of Religion, caste, creed or Nationality. There are thousands of people, Hindus, Mahomedans, Christians, Parsis, Jews, etc., who follow this great faith alike without any distinction.

Sir, Very recently Government of India, were good enough to approve the Scheme of establishing a Buddhist University in India on International basis and have promised a grant for its up-keep. This indicates the special interest which Government of India are taking in the advance of Buddhism in this country, and prompted by the same I beg to approach you with a request to recognise the auspicious day when the great Lord Buddha was born in this country some two thousand years ago and who is still revered and whose preachings are admired and followed by thousands even today, not in this country alone but all over the world. This holiday, if declared, would have an educative value attached to it and would serve a great purpose in its advancement.

I may be permitted to quote here the precedent that Ram-Navami—the Birthday of Lord Rama, Gokulashtami—the Birthday of Lord Krishna as well as Samvatsari of Jains are already on the Holiday list and then why not the Birthday of Lord Buddha who is also one of the "Avataras" be not declared as a Holiday, and hence the request.

Sir, I would request you on behalf of my Society, to consider this proposal favourably and accede to our request.

Thanking you in anticipation,

I have the honour to be,

Sir,

Your most obedient servant,

President,

*Buddha Society, Bombay.*

[The writer of this letter has evidently been misled by a recent Press announcement that the Government of India



has sanctioned a Buddhist University in India. This announcement has since been officially contradicted. The Maha Bôdhi Society, however, can freely associate itself with the request that a public holiday be observed in India in honour of the Buddha day.—Ed.]

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### REVIEW

THE INDIAN COMMERCIAL AND STATISTICAL REVIEWS—A Journal of Economic India. Edited by Prof. Benoy Kumar Sarkar. Eight annas per copy.

We extend our hearty welcome to Prof. Benoy Kumar Sarkar's new economic journal. The main functions of this periodical will be to promote industrialization of modern India and to emphasize the importance of technique and organization in Indian agriculture, manufacture, and commerce. The first issue of this paper contains many interesting contributions on socio-economic movements, as well as much valuable statistical information.

We have every reason to hope that under the distinguished guidance of Prof. Sarkar, this important commercial publication will be a source of inspiration to Indian cultivators, industrialists, and traders. What industrial India needs so urgently to-day is the proper co-operation between technical experts and businessmen. Prof. Sarkar's new venture is mainly directed to the promotion of that harmonious blending in the social economy of India.

A. K. M.

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## NOTES AND NEWS

"AT HOME" TO OUR PRESIDENT AND THE NEW VICE-CHANCELLOR.

An "At Home" was held at the Buddhist Hall on the 15th August 1934, at 6-30 P.M. in honour of the Hon'ble Mr. Justice M. N. Mukerji, Acting Chief Justice, Bengal and Mr. S. P. Mookerjee, Vice-Chancellor, Calcutta University. The chief guests were welcomed in a Jayamangal gatha in Pali, sung by Bhikkhus P. Seelananda and M. Sangaratna. A song of welcome was also offered by Mr. Nirmal Chandra Baral, the celebrated musician of Calcutta. They were later garlanded amidst cheers on behalf of the Maha Bodhi Society and the International Buddhist University Association by Dr. N. Dutt and Mr. P. K. Das. Dr. Probodh Chandra Bagchi and Dr. Benoy Chandra Sen read the addresses.

About a hundred guests were present including Maharaja Srish Chandra Nandi, Sir Devaprasad Sarvadhicary, Mr. Santosh Kumar Basu, Ex-Mayor, Calcutta, Dr. W. S. Urquhart, Mr. Ramaprasad Mookerjee, Mr. D. C. Ghose, Mr. J. Chowdhury, Prof. Benoy Kumar Sarkar, Prof. Nibaran Chandra Roy, Srimati Sarala Devi Chowdhurany, Mrs. Kumudini Bose, etc.

Replying to the Address Justice Mukerji said that he had a double role to play—he was both a host and a guest. As President of the Maha Bodhi Society and the International Buddhist University Association he was the host of the evening. Justice Mukerji proceeded to say that he was fully confident that the International Buddhist University Association would in the course of time develop into an All-India Buddhist University. Such an institution, the speaker said, would be a fit memorial to the great Buddhist leader, the late Sri Devamitta Dhammapala with whom he had worked in close co-operation for the promotion of the interests of



the Maha Bodhi Society. He expressed his most complete satisfaction with the programme of the Maha Bodhi Society and remarked that his association with this body had been full of pleasure for him. Referring to Mr. S. P. Mookerjee's appointment as Vice-Chancellor, Calcutta University, the speaker observed that the guidance of the University affairs had passed into the most competent hands.

Mr. S. P. Mookerjee expressed his appreciation of the honour done to him by the Maha Bodhi Society and the International Buddhist University Association. He recalled with much pleasure and interest the frequent visits which the late founder of the Maha Bodhi Society paid to his father the late Sir Ashutosh Mookerjee at his residence and the talk that passed between the two great men regarding the expansion of the Maha Bodhi Society and the the introduction of Pali and other Buddhist languages in the curriculum of studies at the University. Mr. S. P. Mookerjee warmly supported the idea of founding a Buddhist University in memory of Sri Devamitta but remarked that its realisation must wait till the necessary money is collected. Mr. S. P. Mookerjee said that in his capacity as Vice-Chancellor he would be ready to help the materialisation of the plan of establishing the University.

#### INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION.

A lecture was organised under the auspices of the International Buddhist University Association on Saturday the 26th August at the Hall of the Maha Bodhi Society, Calcutta. Dr. S. N. Ghose of the League of Nations spoke on the history of its foundation and on its various activities for the good of all the nations of the world. In the course of his speech he traced the development of the ideal of a world-order for the solution of the common problems of the different nations, which, working through successive centuries, received a definite form in the League of Nations after the termination of the great war. However unsuccessful the attempts of the

League of Nations have been in certain directions it has done very useful work in social and educational spheres, by which the whole world will be benefited. The speaker emphasised the importance of the work carried on by the Research Department of the League of Nations. Replying to questions, Dr. Ghose explained the activities of the intellectual section of the League, the contributions made by the different States to its exchequer, the recent developments in the attitude of the League towards Russia, and the causes of the failure of its ideal in regard to Sino-Japanese relationship. He further made some suggestions as to how India, which contributes quite a considerable amount to the funds of the League, should try to secure the best returns for its financial assistance, and also, how to persuade its Legislative Bodies to give effect to the proposals made by the League for the eradication of Malaria etc. Dr. H. K. Sen of Calcutta University, who presided, referred to the idealism dominating the League which, in spite of its many defects, could yet be used for the furtherance of a fellow-feeling among the nations of the world. He believed that the vast majority of people in every country were under the spell of that idealism, although statesmen and diplomats pursued different objects and interests.

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Anagarika Brahmachari Govinda, the General Secretary of the University Association, who has recently come back from his lecture tour in Ceylon, delivered a lecture under the auspices of the University Association on Sunday, the 26th August, on Buddhism in the Modern world. The lecture is published in this number of the Maha-Bodhi.

The Rules of the International Buddhist University Association have just been published in the form of a booklet which is priced at four annas per copy.

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## BRAHMACHARI DEVAPRIYA IN JAPAN.

Mr. Devapriya has sent us a number of very good photographs of the Pan-Pacific Conference. They clearly indicate the kind reception accorded to him and the delegation he headed. Information about the proceedings of the Conference has not still reached us. The short notices which have appeared from time to time in the daily papers here and in Ceylon are so inadequate that we do not think it proper to reproduce them. We are glad to be able to print in this number a letter written by Mr. Devapriya shortly before he arrived in Japan. We are expecting to supply all the particulars about the Conference in which our readers may be interested in the next issue of our Journal which will also contain some of the pictures we have received from Mr. Devapriya.

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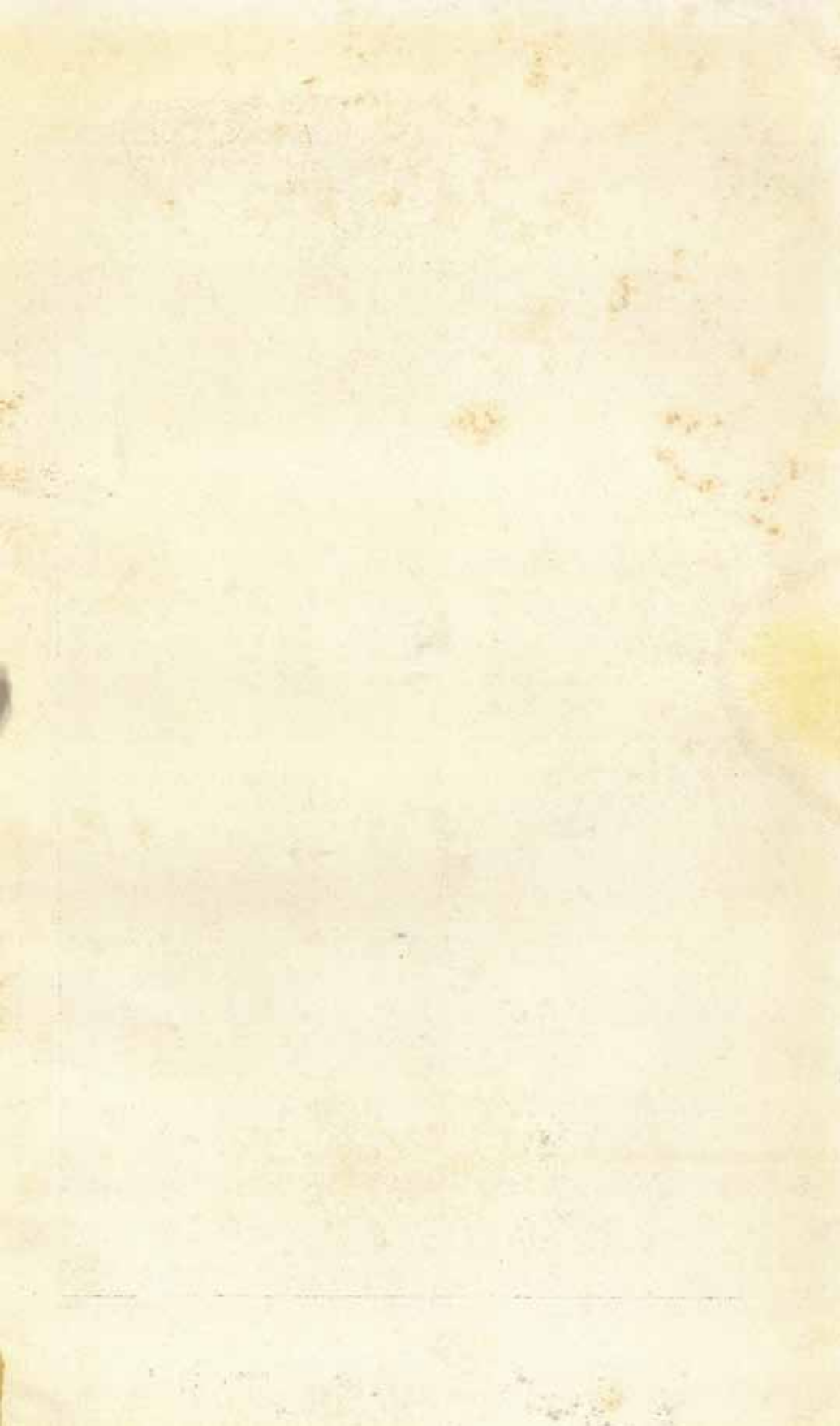
We are glad to inform our readers that Mr. Devapriya Valisinha has been selected by the Pan-Pacific Conference as the chief delegate from India to sit on the committee whose function would be to organise the next conference.

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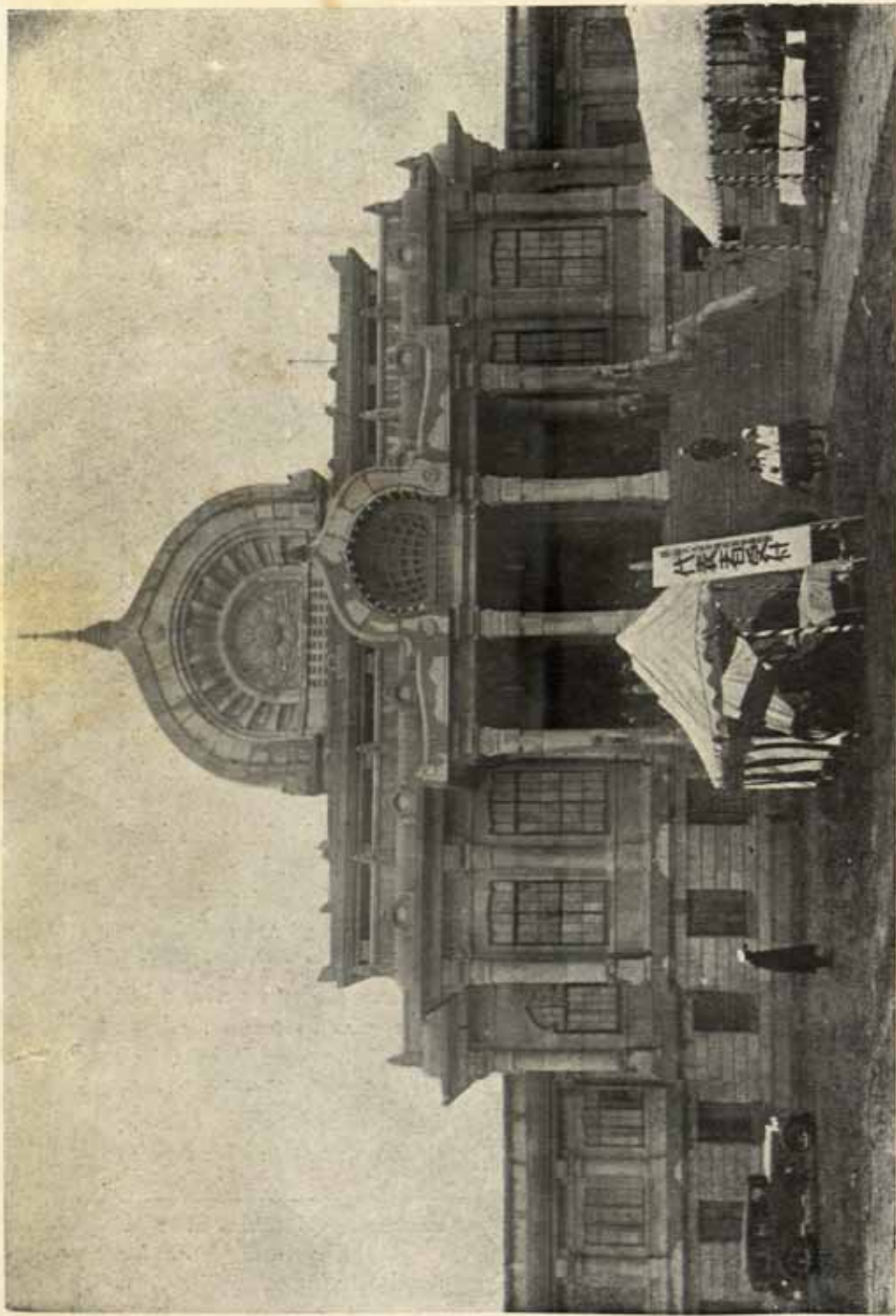
## BUDDHA GAYA RESOLUTION.

A resolution regarding the control of Buddha Gaya was unanimously adopted by the Pan-Pacific Conference at the instance of Mr. Valisinha. The Resolution recommend that the control of this holy site should be in the hands of the Buddhists. We hope that legal technicalities will not stand in the way of giving effect to this most rational demand made by the Buddhists of the world at this great conference.

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The Great Hongwanji Temple, Kyoto, where the Pan-Pacific Buddhist Conference was held. It cost about rupees 159,00,000 for building it.



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय  
हिताय सुखाय दिवमनुत्थानं । दिसेथ भिक्षुवे अथां आदि कल्याणं मज्झे कल्याणं  
परियोत्थान कल्याणं सारथं सुव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेथ ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1934

[ No. 10

## THOUGHTS ON ZEN BUDDHISM

BY ANAGARIKA BRAHMACHARI GOVINDA.

The second series of Suzuki's "Essays in Zen Buddhism"<sup>1</sup> have appeared, and I think this event cannot be celebrated in a more useful and appropriate manner than by directing our minds to the great ideas and problems which have been brought before us by the works of this great scholar.

In 1927 Prof. Suzuki of the Otani Buddhist College, Kyoto, published his first series of Essays in Zen Buddhism which were

<sup>1</sup> Daisetz Teitaro Suzuki: "Essays in Zen Buddhism", second series, with 25 collotype reproductions of old masters, London, Luzac and Co. 1933. (8°, 326 pp.)



an inspiration to many students of religious history and psychology, who knew hardly more than the name of Zen, and who felt satisfied with the fact that this word was the Chinese version of the Indian term *dhyāna*. But just this fact is rather misleading as *dhyāna* is based on an entirely different spiritual process than Zen. Though the inspiration came from India, it was so completely changed in China that, according to Suzuki, one could call it "the native product of the Chinese mind," and in fact, if one comes from the study of the Indian Yoga, one feels that the essential relationship between the two is that of a thesis and its antithesis, showing that the same result can be attained by opposite methods. Or is the result different too? This nobody can ascertain who has not gone through both experiences. But according to the statements of both schools the one as the other leads to liberation from greed, hatred and ignorance. It is for this reason that Zen can call itself Buddhism, without recognizing any of the sacred books of Buddhism as a guide. Zen is the gigantic effort to replace learning by intuition, organised religion by the religious impulse, and the historical Buddha by the Buddhata in one's own mind. It is a play in which there is only the choice between attaining everything or nothing. To be separated from the aim by the breadth of a hair is the same as being separated from it by millions of world-systems. It is a noble form of playing 'va banque', it is a play that needs courage. "It is again like a sword about to be drawn ; when it is once out of the scabbard, someone is sure to lose his life. Coming to this pass one has to be quite a resolute character full of spirit." (Tai-hui's sermon at the request of Hsuan-chiao ; quoted in Suzuki's Second Series of Essays on Zen Buddhism, p. 16).<sup>\*</sup> Zen Masters also speak of "throwing oneself down the precipice." The practise of Zen is like jumping into the empty space, with no other hold but the parachute of one's own mind which, only

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<sup>\*</sup> The bracketed page numbers in further quotations refer to the same volume.

if it opens through the sudden shock in a flash of intuition, will save one from destruction. This flash of intuition is called 'satori': a knowledge that cannot be expressed in words, an experience of the universal quality in a most individual, almost trivial aspect of existence. "When a finger is lifted, the lifting means from the view point of satori, far more than the act of lifting. Some may call it symbolic, but satori does not point to anything beyond itself, being final as it is. Satori is the knowledge of an individual object and also that of Reality which is, if I may say so, at the back of it." (p. 17).

But in order to attain satori, in order to get into the mood to "jump down the precipice", it needs a certain mental preparation and a spiritual stimulus. First of all one must be conscious that there is a precipice, and if the mind is mature enough to experience it, then there must be a dynamic power to cause the experiencing subject to jump down. One who feels perfectly comfortable in his ignorance, as well as one who feels happy with his limited knowledge, does not come into such a mood: the one because he has not yet reached the point where the problems begin, the other because he believes in the frail structure of logical speculation under which he has buried the problems. The one does not yet know that there is a precipice, the other thinks that it can be bridged intellectually. He believes in solutions.

But for the follower of Zen it is not for the sake of the solution that he puts a problem before his mind, but in order to keep alive the spirit of inquiry. He knows that all logical and philosophical solutions or definitions are limited and onesided, while reality is beyond the contradiction of *aye* and *no*. He uses thinking as a medium of experience, just to become conscious of the unthinkable, to become aware of the problematic character of the world and of his own existence, but he does not expect thoughts to produce solutions that go beyond its own finite character. He believes in knowledge only in the Socratic sense, namely as the cognition of our ignorance. After this has been attained everything turns into a 'problem',



into the state of a profound mystery—even the lifting of a finger or the waving of a twig before our window—because everything is looked at as if it had been never seen before, under complete omission of all former mental associations, which we generally term "knowledge". The longer we can abstain from seeing things habitually the more profoundly we shall be conscious of their enigmatic character, their inconceivable because unlimited nature. Habit kills intuition, because it prevents living experience. Therefore thinking, after having grown to the point where the problems appear, must not become paralyzed by intellectual solutions or by storing up final results but it should be transformed (generated) into a dynamic mental attitude which develops problems to their last consequence where words become paradoxical and logic absurd. Here really opens the precipice, yawns the vacuum. But the spirit of enquiry which has been cultivated so long and thoroughly acts as the dynamic power, no retreat is possible and thus there is no other alternative but to jump down. In this moment man gives up himself completely and this complete spiritual renunciation breaks down all his artificial limitations opening him towards an overwhelming intuition (*satori*).

" . . . . This breaking up is not a mere negative incident but quite a positive one fraught with signification because it means an infinite expression of the individual. The general feeling, though we are not always conscious of it, which characterises all our functions of consciousness, is that of restriction and dependence because consciousness itself is the outcome of two forces conditioning or restricting each other. *Satori* on the contrary, essentially consists in doing away with the opposition of two terms in whatsoever sense." (p. 21).

To illustrate the difference between the ordinary consciousness and that of *satori* a Zen master says: "When you have *satori* you are able to reveal a palatial mansion made of precious stones on a single blade of grass ; but when you have no *satori* a palatial mansion itself is concealed behind a simple blade of grass."

In daily life our habitual concepts take the place of a blade of grass ; they are hiding the living world from our mind. Only if we can shake their authority by ever new investigation and by the experience of the nature of this world, we shall be able to remove them. Therefore Hakuin, a Zen master, writes in one of his letters: "In the study (of Zen) what is most important is the utmost intensification of an inquiring spirit. Therefore it is said, that the stronger the enquiring spirit, the greater the resulting satori." (p. 111).

In order to produce and to keep alive this spirit of enquiry special exercises have been invented which mainly consist in the methodical concentration on so-called 'koan's'. The koan is a problem in the form of a short,—mostly paradoxical question, which cannot be answered in words, but stirs up the mind and baffles the intellect in such a way that the insufficiency of reasoning becomes obvious and another way out has to be found. The pressure increases until by a sudden explosion thinker and thought are fused in a flash of intuition ; satori is attained. The koan, having done its service, has no further significance : it is like "a piece of brick used to knock at a gate ; when the gate is opened the brick is thrown away. The koan is useful as long as the mental doors are closed, but when they are opened, it may be forgotten." (p. 73).

From all this it can be clearly seen that the koan exercise proceeds in a way that is entirely different from Indian yoga in general or Buddhist bhāvanā in particular. The koan is not a subject for meditation or analytic thought, nor a means for the pacification of the mind (samādhi) but, on the contrary, a 'concentrated' explosive, an utmost dynamic principle. In this sense the koan exercise may be called a reversed yoga.

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## PROPITIATORY SACRIFICE

By S. HALDAR.

The belief in the efficacy of propitiatory sacrifice in worshipping the deity is widespread. It has existed from time immemorial. In the earlier stages of human development men held it to be necessary to perform bloody rites of propitiation to appease the wrath of a diety, male or female. In India Sakti worship is a primitive form of worship. Sakti as Chandi or Káli was worshipped in many parts of the country and blood-sacrifice, even human-sacrifice, was associated with the worship of the goddess. At the present time Káli-worship is practically confined to those parts of India which lie farthest away from the point where the Aryans entered India. The sacrifice of goats and buffaloes still forms a part of such worship. Káli counts amongst her adherents many professional robbers. She used to be the patroness of the Thugs. As a curious parallel, reference may be made to the fact that not very long ago Italian brigands prayed to Virgin Mary (the fourth person of the Roman Catholic Quarternity) for success in robbery and murder.

At various stages of Indian history different forms of worship have prevailed. Brahmá-worship has long disappeared. Brahmá is installed in only one temple in India. His worship survives in Java to which place it had been conveyed when it was at its zenith in India by the Brahmans. The crater of a volcano called Bromo which is partially extinct is worshipped by the Pandits. *Homa* is performed at a part of the crater which remains in an active state. Offerings in the shape of sandal-wood, frankincense, spices and fruits are dropped into the crater by the Pandit who utters the *mantram* "Om Brahmá". Flowers are dipped in holy water which is kept in a special vessel and the offerings, before they are disposed of, are sprinkled over with the water. The God Vishnu appears to

have pursued Brahmá out of the borders of India. The defeat of Brahmá in a trial of strength with Vishnu is narrated in "Bhagvatam". Animal sacrifice is not countenanced by the Vaishnav or by the Saiva cults which constitute the prevailing religions of India, apart from Káli worship.

The late Sri Ramkrishna was employed as the Bráhma worshipper (Pujári) of the image of Káli (under the special name of Bhabatáriní) at Dakhineswar on the north of Calcutta. Although he was an extraordinary man possessed of deep spiritual insight he reconciled himself to the prevailing practice of goat-sacrifice at the Dakhineswar temple. He felt that the current Shástra which sanctioned blood-sacrifice must be upheld although he could not himself bear the sight of such an act of faith. The *prasád* or sacrificial meat must be held by every devotee to be holy food but Ramkrishna compromised with his conscience by dipping a finger in the meat soup and touching his forehead with the finger instead of putting a particle of the food into his mouth. He was indeed very far above the primitive system of religious practice which he found in the surroundings in which he was placed.

Turning to the religion of Palestine we find that Cain, the first son of Adam, presented to Jehovah the God of Israel an offering of fruit and vegetables, the produce of his labour on the land, while his younger brother Abel presented Jehovah with animal food. The God of Israel was pleased with the meat-offering and the offering of vegetables did not find favour in his eyes. That God has consistently demanded blood-sacrifice. It is stated in the Bible that he tested the faith and obedience of his special devotee Abraham by ordering that patriarch to offer up to him as a burnt offering Abraham's only son Isaac. It is also stated that Jethro, the father-in-law of Moses, gave a burnt offering to Jehovah. The most remarkable instance of blood-sacrifice in the Bible is of course that of Jesus.

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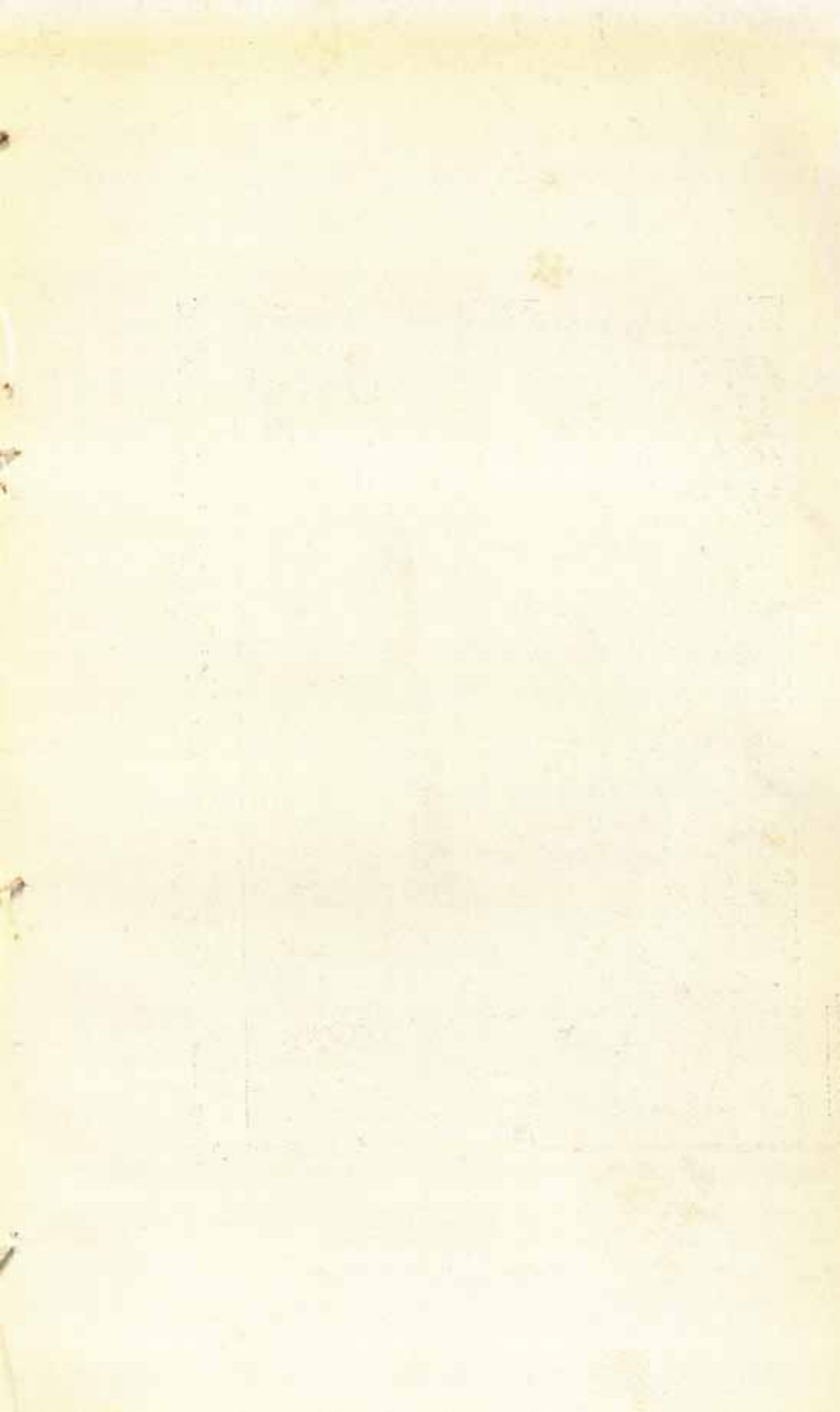
## THE REVIVAL OF BUDDHISM IN MALABAR

By K. R. ACHUTHAN, M.A.

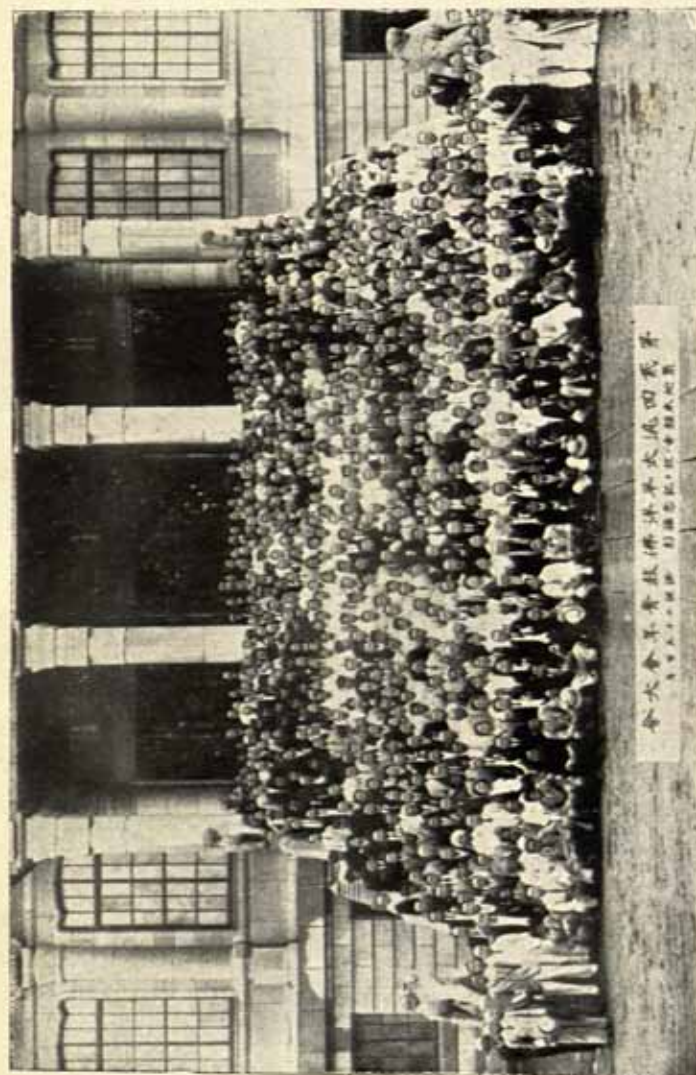
Lying as it does out of the way of the tourist and the globe trotter, Malabar is nowadays comparatively little known to foreigners. But the land is of very great historical importance. It was the earliest meeting place in India of European traders and Asiatics. Tradition says that Buddhism flourished in Malabar more than two thousand years ago. Buddhist images, unearthed at short intervals in different parts of the country, bear ample testimony to this fact. But the later revival of Brahmanism in its virulent form brought in its wake many a woe to the early Buddhists of Malabar.

The Thiyyas were the most important community in Malabar that was thus persecuted for its faith. The most accepted view among historians regarding their origin is that they migrated into Malabar from Ceylon, and that they were originally Buddhists in faith. In spite of continuous depletion by conversion to other faiths, they still form more than a quarter of the total population of eight millions of the Malabar Coast. But the revival of Brahmanism in Malabar made them worse than slaves. They, along with other Non-caste Hindu communities, of whom they form the most important section, were denied admission to public roads, wells, schools, and temples; and their very approach within certain prohibited limits was considered as pollution by the Caste Hindus. Age-long and inhuman oppression of this sort created a slavish mentality in them, with the ultimate result that they were content with the lowly position allotted to them by their oppressors.

From this age-long slumber the community was awakened by the advent of British rule. The Thiyyas availed themselves of the equal opportunities allowed to all their subjects by the new rulers, gave their children education and improved their







The General Assembly of the Pan-Pacific Young Buddhists Conference. Pandit Mahavir Sinha, the representative from the Hindu Mahasabha, 4th Row, 4th from left to right in white turban.

material condition. But the social tyranny of the Caste Hindus continued with unabated force. At this time there appeared in the midst of the Thiyyas a saviour in the person of Sri Narayana Guru. Himself leading a pure, simple, and exemplary life, this prophet preached the lesson of self-respect to his community, and by force of character and personality was soon acclaimed as their spiritual leader. He built and consecrated temples in several parts of Malabar for the use of his people, and he also advised them to take to English education in large numbers, and to organize themselves efficiently. He himself started the S.N.D.P. Yogam, the premier representative assembly of the Thiyyas on the Malabar coast, and was its President until his death. Thus under his spiritual leadership the community that was scattered in different parts of Malabar was welded into a whole, and progressed in all directions by rapid strides.

But it was given to another far-sighted leader to discover that, so long as the Thiyyas remained in the Hindu fold, their inferiority-complex would not be removed, and that their salvation lay in seceding from the Hindu faith and becoming a separate and independent community that had nothing to do with Hinduism. This is no other than Mr. C. Krishnan, B.A., B.L., M.L.C., of Calicut. He saw that the religion his community could most appropriately embrace was Buddhism which was also their ancient faith. With the courage of his conviction he has been preaching his new faith with untiring zeal for many years, both from the public platform and through the medium of his newspaper, the "Mitavadi" (the "Moderate Advocate"), which is one of the very few vernacular weeklies of note on the Malabar coast. The paper enjoys a very wide circulation and every issue of it bears the emblem of Buddhism on its leader page. As a result of this propaganda, many prominent members of the community have become Buddhists. Mr. Krishnan has also built a Buddhist temple at Calicut. In recent years, Buddhist monks from Ceylon and other places have paid regular visits to this Calicut shrine in the course of their pil-



grimage in India. Many Thiyya youths have been sent to Ceylon to be ordained as monks, and many are to follow. Buddhist forenames are now being adopted by many Thiyyas. Mr. Krishnan himself has shown that it is possible to lead the life of an ideal Buddhist without detaching oneself from the world. In more respects than one he occupies a unique position among the members of his community. Besides being the only representative of his community in the Madras Legislative Council, he is also the President of the S.N.D.P. Yogam, a position which was occupied by Sri Narayana Guru for many years.

As a result of the age-long tyranny practised upon them by Caste Hindus, Thiyya youths have learned to despise the very name of Hindu religion ; and, gradually veering round to the view adopted by Mr. Krishnan, they have recently declared in representative gatherings that they are not Hindus. This emboldens one to predict that if at some future time the community turns its attention whole-heartedly to any other religion, it will be to the Saddharma preached by Lord Buddha more than two thousand years ago. Thus Buddhism bids fair to have a revival in the land of its birth in the near future.—*Buddhism in England.*

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## THE DAWN OF BENGAL HISTORY

BY ATUL K. SUR, M.A.

It was the misty dawn of history. The Aryans had just crossed the borders of the Panjab, and were expanding themselves over the midland regions of India. No paramount power had yet been established in the land. The whole country was divided into a number of regions, each inhabited by a particular tribe or *jana*. Each of these divisions of land was called a *janapada*. A *janapada* had its name after the tribe or the *jana* which held it in possession,

Of the tribal *janapadas* of ancient Bengal, we know of only two from the Vedic literature. They are the *Janapada* of the Pundras mentioned in the *Aitareya Brahmana* (vii. 18) and that of the Vangas referred to in the *Aitareya Aranyaka* (ii. 1. 1. 5). There were, of course, many other *janapadas* in Bengal in early times, but the Aryans of the Vedic period had not yet heard of them. Suhma, Brahma, Karvata, Samatata, Harikela, Radha, Gauda, are the names of some such *janapadas*. The exact location of these early *janapadas* of Bengal cannot be indicated with precision. Their boundaries have differed greatly throughout the centuries. But roughly speaking, Pundra represented North Bengal, Vanga South Bengal to the east of the river Hooghly, Suhma or Radha West Bengal, Brahma northern part of Radha, Karvata somewhere in the Burdwan division, Samatata and Harikela the delta regions.

Sometimes, these early *janapadas* of Bengal were politically united with the *janapadas* of contiguous tracts. For instance, in the *Mahabharata* Anga (modern Bhagalpur and Monghyr districts) and Vanga are described as a single state (*vishaya*) ruled by King Karna. And in Greek literature the Kingdom of Gangaridae is often coupled with Prasii (Magadha) and Kalingae (Kalinga or S. Orissa).

In the *Aitareya Brahmana* the Pundras have often been called *Dasyus* non-Aryans. In the *Aitareya Aranyaka*, the Vangas are contemptuously described as birds,—may be only a veiled hint at their totemic emblem. In the *Satapatha Brahmana* (xiii. 8. 1. 5) the tribes of East India are not specifically named, but referred to under the collective name *Prachya* or "Easterners". They are stated to have belonged to the *Asura* race. This tradition about the *Asura* origin of the Bengalis is also preserved in later literature. In the *Mahabharata* (i. 104) as well as in many of the *Puranas* Anga, Vanga, Kalinga, Pundra and Suhma are described as *Kshetraja* sons of the *Asura* King Bali by his wife Sudeshna through the Brahmin sage Dirghatamas. It is said that the five *janapadas* are called after the names of the five brothers. In an ancient



Buddhist work entitled *Manjusrimulakalpa* (Pt. I. p. 232) the languages of Gauda, Pundra, Vanga, and Samatata are described as *Asuri*. From all this evidence it appears that the original inhabitants of Bengal belonged to the Asura race and spoke the Asura tongue, which had perhaps affiliation to the Austric or Austro-Asiatic family of languages.

In early literature we have constant reference to the conflicts of the Aryans with the Asuras. It was perhaps on account of this early hostility of the Aryans with the Asuras and their culture that it was laid down in the *Baudhayana Dharmasutra* that an Aryan visiting the countries of the Pundras, Vangas, and the Kalingas should perform a purificatory rite known as *Punastoma* or *Sarvaprista* (I. I. 2).

No accounts have been preserved as to when and by whom Aryan culture was first introduced into Bengal. It is obvious from the story of the Videgha Madhava in the *Satapatha Brahmana* that by the time of the composition of that work (circa 800 B.C.) Aryan culture had spread as far eastward as Videha or Mithila. In fact, in the time of Janaka, the illustrious king of Mithila, Videha was looked upon as the main centre of Aryan culture in India. Beyond Videha, however, the land was described as being in possession of the Prachyas or the Asuras. Indian literature is absolutely (and mysteriously too) silent as to how the Aryan culture penetrated into the land of the Prachyas.

It is, however, clear from the story of the traditional origin of the Bengalis through the sage Dirghatamas, as quoted above, that by the time of the Mahabharata (to which however no specific date can be assigned), Brahminic culture had already spread into Bengal. This is confirmed by another statement in the *Adiparvan* of the *Mahabharata* that Ariha of the family in which was in later times born King Dushyanata did not feel any scruple to marry an Anga girl.

Of the kings of Eastern India referred to in the *Mahabharata* as being contemporaneous with the Pandava Bhima were: Karna, king of Anga; Vasudeva, king of Pundra;

Samudrasena, king of Vanga and an unnamed king of the Suhmas. Of them Karna, king of the Angas, was the most powerful and at one time he had under his sway not only Vanga and Kalinga but other janapadas of Bengal as well. In fact, in the *Mahabharata*, Anga and Vanga are "expressly said to have formed one dominion and *Kathasaritsagara* preserves a tradition that Anga at one time extended to the sea, for one of its cities Vitankapura is said to have been situated on the sea-side". Of the localities of Bengal finding mention in the *Mahabharata* are Prasuhma, perhaps a division of the Suhma clan, Tamralipti, modern Tamluk and Karvata.

From the Ceylonese chronicles, however, we learn that sometime about the 6th century B.C. Vijayasinha, a prince of Bengal, had gone to Ceylon from Tamralipti by way of the sea, and set up there a colony and a kingdom. There is considerable difference of opinion as to the historical value of Vijayasinha's conquest and colonisation of Bengal, but if it can be accepted as fact, then it is pretty certain that by the 6th century B.C. Bengal had already absorbed Aryan culture and Language, as is indicated by the name of the prince.

*Bibliography*—H. C. Ray Chaudhury, *Political History of Ancient India*; R. C. Mazumdar, *Early History of India*; R. D. Banerjee, *Bāṅglār Itihāsa*.

## BUDDHISM IN GERMANY

BY BHIKKHU ANANDA KAUSALYAYANA.

All that we learn from our morning papers about various happenings in Germany may be true, or it may not be true. One thing, however, appears to be certain: Germany seems to have made herself better acquainted with Buddhism than any other country in Europe. This fact is all the more remarkable when we realise that Buddhism in Germany has received little or no assistance from any Buddhist community in any Asiatic country.



When I was in Berlin I was once asked why I was bringing this Buddhism, this Oriental religion, into Germany. I replied that Buddhism was no more Oriental than the sun which rises every day in the East. And if they did not mind making use of the light and warmth of the sun, there was no reason why they should not make use of the light they receive from the teaching of the Buddha. Moreover, I added, Buddhism in Germany, neither in the past nor in the present, has depended upon any missionary efforts from any Oriental country. It has spread through literature, and through the living example of some Buddhists. It came to Germany when a philosopher like Schopenhauer declared that "Buddhism was the sublimest religion on earth, older and truer than Christianity"; and when that other great thinker, Nietzsche, added that "Buddhism was a hundred times better than Christianity, and was the only positivistic religion that history shows us." It came to Germany when scholars like Oldenburg, Neumann, Max Muller, Seidenstucker, Grimm, Geiger, Walleser, and others began translating Buddhist books into the German language. It came to Germany when some brave young men, having broken the ties of their traditional religion, went over to Buddhist countries such as Ceylon and Burma, and there entered the Order of Bhikkhus. They wrote a good deal back to their native country about their experiences of Buddhist life. Among such the name of the Ven. Nyanatiloka deserves special mention. Wherever Pali scholarship is known, his name is mentioned with special respect. Buddhism came to Germany when Dr. Paul Dahlke, through his exemplary life, proved to the people of Germany that Buddhism was not merely a theory, but a living reality. Thus Buddhism in Germany, from the very outset, was an indigenous movement, and has remained so up to this day.

Among the reasons which make me say that Germany has made herself better acquainted with Buddhism than any other country in Europe, there are some which may appear rather insignificant occurrences. While walking here in

London, I have often overheard people saying, "Gaindy, Gaindy," as I passed by. Once I was passing near Camden Town Station, and one person said, "Gaindy." But another thus corrected him: "No: it's Gaindy's son." I, on my part, wished to make the further correction: "No: it is only his countryman."

But as I passed along the streets of Berlin, I was astonished to hear some people shouting: "Buddha, Buddha." Not only this; but once when I was about to cross a certain street with my companion, Mr. Guido Auster, the policeman checked us, said something to Mr. Auster, and asked us to take a slightly different way. "What did the policeman say just now?" I asked Mr. Auster. He replied that the policeman had said: "Since you are a Buddhist, at least you should take the proper route." That policeman in the metropolis of Germany knew enough of Buddhism to chide us for taking a short cut. And I, on my part, was glad to find that a Buddhist was held in a little higher esteem than other people, but sorry that we had failed to deserve it on this occasion. Was not the policeman right in holding that a Buddhist should always take the right path!

I think there are thousands of people in Germany who find more religious satisfaction in the teachings of the Buddha than they find anywhere else. These people do not necessarily belong to the intellectual classes. Most of them are ordinary people who have to carry on their daily struggle for maintenance and, along with that, find time and energy for studying Buddhism and living according to it. All of these people are not organised into groups or societies. Since Buddhism is not a religion of congregations, they just try to shape their individual lives according to the doctrine of the Buddha as best they can. But there are also people who have organised themselves into groups and societies, and meet together from time to time. Some such groups we find in Berlin, Munich and Hamburg. There may be some others at other places of which I am not aware.

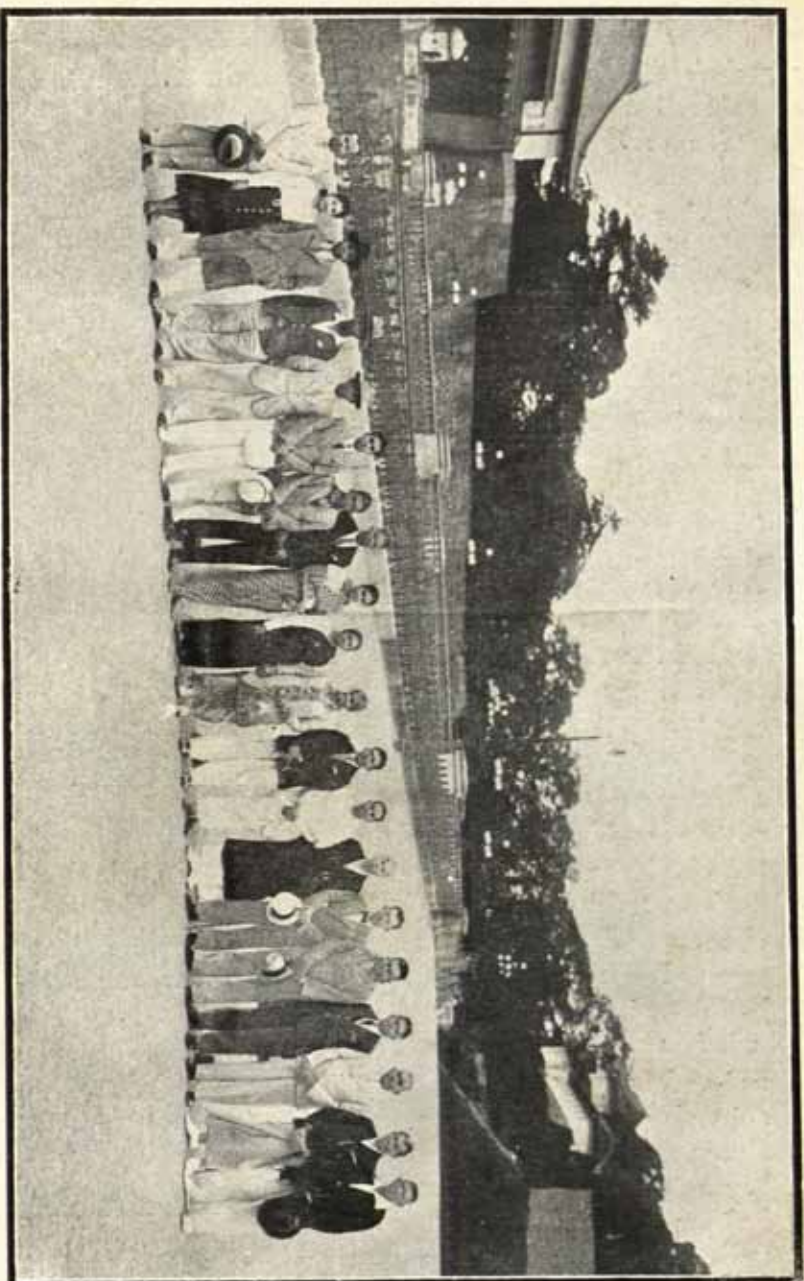


Buddhist groups in Berlin and its neighbourhood generally rotate round the name of Dr. Dahlke. In order to understand the Buddhist movement in Germany, one has to know this one man, for in my opinion he may rightly be called the father of Buddhism in Germany.

About sixty eight years ago in Austred, a town in East Prussia, a boy named Paul was born. One or two little incidents in his childhood are rather amusing. Once, it is said, he was standing with his hands in his pockets by the side of his mother. All at once he ran off, crossed the fence in front of him, struck a boy older than himself who was there and, having hurriedly returned by the same way, stood once more by his mother's side. "A boy was beating another younger than himself. I could not stand it," was Paul Dahlke's reply.

As a boy he was not a shining student in his class. He would study only just as much as was absolutely necessary to keep his teachers satisfied. For, apart from his studies he had several other interests,—the collecting of stones, coins, birds, eggs, frogs, and whatever else he could find. But when he grew older and became a medical student, perhaps he was the most industrious student of his class. As a physician he was a great success; so much so, that at the early age of thirty-three he was able to treat himself to a trip round the world. His mother's sudden illness did not allow him to complete his project. He soon had to return home after visiting only a few countries like India, Japan, America, and Samoa.

Later, when he got another opportunity, he again started out on his travels. This time he went out with the clear intention of studying Buddhism. In India once, he was standing before a shop. The shopkeeper called his attention to a small insect on his coat. Dr. Dahlke, with the true European brusqueness, shook his coat and killed the insect by throwing it hard to the ground. The shopkeeper looked at him as much as to say: "What an uncivilised man!"



The Indian and Ceylonese delegates on their arrival at Tokyo. Brahmachari Devapriya Vallintha and Rajah Heva-  
vitarne, 8th and 9th from left to right.



"MAHA BODHI"



Brahmachari D. Valisinha carrying the banner of the Mahabodhi Society at the inaugural meeting of the Second General Pan-Pacific Buddhist Conference.

The Doctor observed the changed attitude of the shopkeeper, and realised that the latter had pointed out the insect to him, not for the Doctor's sake, but so that he might be careful not to harm unwittingly the insect. The Doctor took to heart this lesson and remembered it all his life.

He visited Ceylon more than once, and spent a good deal of time there, studying Pali and Buddhism. All that he learned and meditated, he expressed with the stamp of his own originality upon it. He wrote several Books on Buddhism in his own tongue, some of which have been translated into other languages. He always stuck to what is generally known as Theravada Buddhism or the Buddhism of the Southern School. All of us who do not know German are much indebted to Bhikkhu Silacara for making some of these books accessible to us in their English translations. "Buddhist Essays" by Dr. Dahlke is one of the most widely read of Buddhist books ; but his best book appears to be his latest: "Buddhism and its Place in the Mental Life of Mankind." When one reads this book one feels inclined to agree with what Mr. McKechnie wrote to me not long ago, that "after Schopenhauer, Germany has not produced a greater intuitive thinker than Dr. Dahlke."

One might hesitate to say such a thing about any other man, but as far as Dr. Dahlke is concerned, one might safely say that from the day that he became a Buddhist he lived for Buddhism and died for Buddhism. No greater compliment can be paid to a Buddhist. He was the man who founded the famous "Buddhistische Haus." During the most difficult years of 1923 to 1927 he worked day and night in his capacity as physician to finance this house. It consists of about seventeen apartments made for those who wish to live there, studying and practising Buddhism. It is situated on an extensive piece of land covered with pine trees. The gate of the house is a beautiful imitation, copied after the gateways at Sanchi. A big room with three beautiful stone slabs let into the Eastern wall, is used for meetings. The centre



slab has a charming Buddha-rupa inscribed on it in line incision. The remaining two which flank it on either side, have quotations from the Pali with their German translation, inscribed on them in golden letters. Dr. Dahlke built this house in order to make it a centre of Buddhist culture for the whole of Europe. His early death did not allow him to see all his desires fulfilled. At present the house belongs to Dr. Dahlke's brothers and sisters. They are doing all that is humanly possible to keep the memory and work of their brother alive. The present financial crisis is making their work difficult. Will some well-to-do Buddhists come forward to give them a helping hand?

During his lifetime, Dr. Dahlke inspired and assisted many people to become Buddhists. I have heard some of them saying with very evident pride that they were disciples of Dr. Dahlke. As long as their leader lived, they all worked under his guidance. But in the absence of their leader they have thought it advisable to divide themselves into more than one group. The outcome is that they meet separately every month in the temple of the **Buddhistische Haus** on new-moon and full-moon days.

It is astonishing to see how well attended these meetings are. Many people have to remain standing at them for want of seats. New-moon-day meetings are generally addressed by Dr. Schumacher, a man full of enthusiasm for the propagation of the Dhamma. He studied Pali under Dr. Dahlke for some years, and has a good grasp of the scriptures. Recently he started publishing a Buddhistic magazine: "Rebirth and Kamma." His opportune pamphlet, "Arische Religion," has done some good propaganda work. The other full-moon-day meetings are usually addressed by one Mr. Fischer. I felt sorry about his unsatisfactory health; but he himself did not seem to let it in any way put a check on his work. His earnest, silent efforts might be a lesson to many of us. He is assisted in his work by Mrs. Fischer and the Countess von Mont. The latter astounded me by her

knowledge of the Pali scriptures. I have yet to meet another European Buddhist lady with her knowledge of the Dhamma. For the last four or five years, Mr. Fischer has published a magazine called "Buddhist Life and Thought." My insufficient knowledge of the German language does not entitle me to say anything about the relative value of these two magazines, but I hope that both will serve the object they have in view, each in its own way.

While speaking of those who are trying to keep burning in Germany the lamp of the Dhamma lit by Dr. Dahlke, one ought not to forget his indefatigable sister, Miss Bertha Dahlke. I have always wondered how she can manage to do all that she does do in a short day of only twenty-four hours. It is a difficult thing to be equally good at physical and mental labour, both ; but I found that Miss Dahlke was so. She has already earned the gratitude of Buddhists, and of all admirers of Dr. Dahlke, by editing and publishing some of her brother's posthumous manuscripts. And we hope that she is going to place us under an additional debt to her by bringing out another issue of the magazine founded and conducted by him, the 'Brockensammlung'.

A few miles from "Das Buddhistische Haus," a Society founded by Mr. Steinke, known as "Community around the Buddha," is doing good work. Mr. Steinke traced out a fixed line for it when he said: "This Society does not tolerate any religious adulteration or outside dogmas, and is working solely in accordance with science, and the understanding of the Buddha's Doctrine, i.e., the realisation of the Dhamma through life." I was very anxious to meet Mr. Steinke ; but when I reached Berlin, I was told that he had already left Germany with three other companions to lead the life of homelessness in some Oriental country. Later I learnt that he had reached Shanghai, where he had become an inmate of a monastery founded by the Ven. Chao Kung. It is said that there are in this monastery thirteen occupants embracing representatives of no less than seven European nationalities,



and that Mr. Steinke is one of these. In Mr. Steinke's absence, Mr. Somma, a zealous Buddhist, is carrying on the work of the Society in an admirable manner.

Another society which bears a name very similar to the one mentioned above, indicates with what rapidity Buddhist ideas are spreading among the young members of the present generation. This society came into existence very recently, and is due to the inspiration of a few young friends. Indu, Sumano, and Subuddhi are the Indian names of these three young German Buddhists. Their sister Valeska does her share of the work. I hope that this Society will be able to convey the Message of the Buddha to many young hearts in Germany.

Though I have told you so much about the few societies working in and around Berlin, yet it is not the work of the societies that impressed me most; rather, it was the earnest, faithful life of a few individual Buddhists which impressed me most strongly. Even leaving out of account the members of the Dahlke family—whose deeds of kindness are too numerous to be mentioned, since I was their guest for no less than three months, the full period of the Vassa season—there were men like Mr. Schieschke, Mr. Kroskoff, Mr. Auster, Mr. Philip, and Mr. Bayard Elton, whom it would be hard to forget, even if one were to try. Such men will always have the satisfaction which those enjoy who are trying their best to mould their lives according to the teachings of the Buddha.

Apart from Berlin, I heard that in Munich there was a "Dahlke Union," the object of which is to make the works of Dr. Dahlke accessible to the general public, and also Dr. Grimm's "Buddhist Lodge of the Three Gems." Dr. Grimm's famous book "The Doctrine of the Buddha," has had an enormous success, and still commands a large sale. From the orthodox Theravada point of view, Dr. Grimm is considered to be a bit Vedantically inclined. I was anxious

to see him and gain first-hand knowledge of his view, but the geographical distance stood in the way.

I found yet another "Community around the Buddha" at the beautiful harbour of Hamburg. This does not appear to have as many members as some other Buddhist societies in Germany. Most probably I was unable to meet many of them, as I did not stay there for long. Still, there I met one man—Upasaka Persian—who, all by himself, is capable of doing what it would take a dozen other Buddhists to do. If every Buddhist Society in Europe could have one Upasaka Persian among its members, then in my opinion their permanency and progress would be assured.

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### RATIONALISM OF BUDDHISM

By N. D. MEHROTRA, M.A.

That the World is full of suffering and misery which it is in the power of Man to overcome is the starting-point of Buddhism. Instead of thinking of the ultimate Cause of the World and attempting to set up a fanciful God as Creator, Gautama analyses this finite World as it exists. He starts from a point which our eyes can see and our minds can comprehend.

This is exactly the attitude which we in the present generation adopt. We strive to get happiness and have a strong "will to live." We refuse to worry our heads about metaphysical speculations and desire to concentrate all our energies to conquer the "kingdom of Happiness". Buddha realised this eternal desire of the human heart and looked upon our vain strife for a thing of which we have a wrong perception with sympathy. He removes our ignorance and shows us the light which can lead us to the right Path and thus to achieve the much-desired happiness. He tells us that happiness does not consist in the mad pursuit after sensuous pleasures and material gain. But it consists in leading a "Good



life" as perhaps Bosanquet would say, and in the service of humanity. This will ultimately bring our finite existence to an end and will take us to Nirvana.

"Do not Oh Disciples! think thoughts—the world is eternal or the world is not eternal, the world is finite or the world is infinite. Concentrate your thoughts rather on suffering, on the cause of suffering, on the cessation of suffering, on the path which leads to the cessation of suffering." He analyses in great detail, these four noble truths of this finite existence and comes to the following conclusions.

1. There is an inexorable law of ceaseless change.
2. There is no soul.
3. There may or may not be a God as such.
4. There is law of determination or Karma.

These may be examined one by one. That in the realm of matter the natural Law of incessant change is ceaselessly working at all times and under all conditions, is to-day a Scientific truth. Buddhism goes a step further and asserts that this Law works in the realm of consciousness also. Mind and matter are the two component parts of existence, and there is no reason why this Law should work in the domain of matter only and not in that of mind. The scientists cannot assert this, not because they are convinced that it is not so but because its laboratory demonstration is impossible. Bhikkhu Narada, however, tells us that Profs. Bergson and William James have now proved that the consciousness is also in a state of constant flux, remaining for no two consecutive moments the same. "All consciousness is time existence, and a conscious state is not a state that endures without changing. It is a change without ceasing." The world is like a whirlpool spinning round and round without ceasing. It is a motion picture in which not only the pictures but individual actions also are a succession of existences.

Closely connected with this theory of ceaseless change is the Buddhist conception of the absence of a soul. If the law of becoming is universal, there can exist nothing which is not

changing. The Buddhist conception of life is purely scientific. It is the aggregate of five Khandas and embrace the whole of the conscious experience without leaving over any activity to be termed "soul". The five Khandas are *Vedana*, *Sanjna*, *Sanskara*, and *Vijnana* and *Rupa*, (feeling perception, will and awareness and Physical organism). The Physical organism in its turn is composed of four elements—earth, water, fire, and air; each of these constitutes the following in a human body.

- Earth. Hard substance, Hair, Nails, Teeth  
Flesh, Bones, Heart, Arteries, etc., etc.
- Water. Blood, Tears, Perspiration, Fat, etc.
- Fire. Power of digestion, heat in the body, etc.
- Air. Breath, Gas, etc., etc.

It may be observed that all these elements exist outside the body also and it is obvious that they in themselves are devoid of any soul or central entity.

*Vedana* is feeling, pleasant, unpleasant and neutral, resulting from contact with the objects of sense and itself producing craving or desire. It is to be noted that there is no distinct entity that feels or enjoys, it is feeling only that feels, and this because of some object which is in causal relation to pleasant or other feeling. Similarly *Sanjna*, *Sanskara*, and *Vijnana* are all the different phases of conscious existence produced as a result of contact with the external world. Life is dependent on the Twelve *Nidanas* or on the "Law of dependent origination"—the wheel of Causation. They are as follows:—

A. Other lives—past.

- (1) Ignorance (*avidya*).
- (2) Misperception (*Sanskara*).
- (3) Will (*Cetana*).
- (4) Consciousness (of "I" etc.).
- (5) Name and Form, i.e. Mind & body.

B. The present life.

- (6) Sense Organs (*Salayatana*).
- (7) Contact (*Sparsha*).



(8) Emotion (*Vedana*).

(9) Craving (*Trishna*).

(10) Attachment (*Upadana*).

C. Other lives—Future.

(11) Coming to be (*Bhava*).

(12) Rebirth (*jati*).

This is pure psychology and there is no other but this psychological explanation of Life in the whole of the Buddhist religious philosophy. No Brahma or Isvara or a Loving Father or Allah is postulated. Life, its creation, its subsistence, and its destruction, are all explained scientifically, which cannot but appeal to an thinking rational mind. The conception of "I" as something different from mind and matter is altogether absent from this analysis. To a Buddhist "I" is only a convenient term for the expression of a conglomeration of coarse body and consciousness. It is not unusual that we give one single name to a combination of objects or things. Indeed everything in this world is composed of certain other things and even an atom is at present believed to consist of magnetic forces and corpuscles in incessant movement, a balance of action and reaction no longer considered indestructible. What need, therefore, is there to suppose that in the case of animal existence the central entity or soul is that which we term "I"? Thus when the component parts of conscious existence are analysed there is no residue: the individual maintains seeming identity from moment to moment but this identity merely consists in continuity of moments of consciousness; it is not the absence of change. In place of individuals there exists a succession of instants of consciousness. In fact the duration of the Life of a living being is exceedingly brief. It lasts only while a thought lasts. Buddhism is the one religion which faces boldly the Logical Conclusion of the absence of any ego amidst a world of continual flow, and does not try vainly to find exceptions to this Law. There can be no exception to any natural Law. It is as much impossible to assert that there is at least one thing in which this law of change does not work

as it is, for example, to say that in certain spheres the Law of Gravitation does not to work. Any amount of quibbling and subtlety of thought cannot convince any logical mind that natural forces do not work uniformly.

It is true that the absence of a soul which is commonly supposed to be a spark of the All-mighty makes Life look too cold and desolate ; the solace of a loving and Forgiving Father is lost. But rationalism to Gautama was the first consideration. Such extreme rationalism may not appeal to the ordinary mind. But even at the risk of being termed "atheistic Nihilism" truth must be told and it must also prevail in the end.

In this connection it is well to know what Buddhism has to say about the God—conception. The latter has two aspects—one is the idea of a creator—Isvara-Prajapati—Shiva (creator Sustainer and destroyer) and the other is the conception of an Infinite, Indefinable, Shapeless, Limitless, All-pervading abstract Reality or Brahma. The first—creator—is definitely denied by Buddhism. Man is said to be his own creator. His own Karma is his creator. There is no potter for the clay. Man has been granted absolute freedom and he can do what he likes. There is none to whom he can look for forgiveness for all his villainy. There is no God, sitting somewhere in a Blissful Paradise with a complete and minute record of all the doings of all beings in order to bring them to the dock after death and punish or reward them as the case may be. This idea of a personal God is absolutely absent from Buddhist philosophy.

The other aspect of an abiding Reality is neither denied nor asserted by Gautama. His answer to all such questions was, it is no use for you to waste your energy and time in trying to know these things because you can never know them." It is true that we always look to religion for an answer of such metaphysical questions. And it is perhaps to keep the sheep in the fold that all religions have to produce a fanciful, imaginary being who could be complete in Himself to serve as the starting-point of the universe.



The need for such a Being is also felt to satisfy our intellectual curiosity. The great riddle of the creation of the wonderful universe needs an explanation, and though we all know that no explanation is possible, we still, like a thirsty man in a desert run after the will-'O-the-wisp. Buddhism sets its face definitely against all such fruitless efforts and gives a different recipe which is nearer at hand but has so far been not discovered by the ignorant physician to save the dying patient. "It is Brothers, as if a man was pierced through by a poisoned arrow and his friends, companions and near relatives called in a Surgeon and he should say 'I will not have the arrow pulled out until I know who the man is and why he has wounded me. Verily Brothers!' says Gautama, "such a man would die ere he could sufficiently get to know all this".

An attempt has lately been made to establish that the conception of a *Dharmakaya* is synonymous with the conception of an ultimate Reality. Mr. J. R. Jackson has written a beautiful article propounding this view in the Jan. No. of the "Maha Bodhi". There is no doubt that in the Mahayan School of thought there is a tendency, perhaps as a result of Brahminical influence, to give a sort of abstract personality to Buddha as the source of infinite Bliss and Light. But scriptural authority is only on the side of those who assert that Gautama never said a word about the existence or non-existence of a Godhead. The later attempt to fill in the gaps, as it were, is only a homage to the very wrong belief that religion must necessarily offer same answer to the question of ultimate cause. The body of Law or *Dharmakaya* can only be subsequent to the Law or *Dharma* itself, and this Law can only, in its turn, be subsequent to the Law-giver. Thus if the *Dharmakaya* is the ultimate reality, it must obviously have come into existence after the birth of the Law-giver i.e., Gautama. But how can there be any beginning to a thing which is ultimate and cannot be measured in time? In fact to give the character of ultimate Reality to the abstract Buddhist conception of *Dharmakaya* is hardly fair. The abstraction of the

three bodies of the Lord is only to give emphasis to the fact of the enlightenment of Gautama. The *Nirmanakaya* is the Physical body which Gautama possessed. *Sambhogakaya* is the body of bliss or arhatship which every seeker after Nirvana possesses at a certain stage. The third or the *Dharmakaya* is the highly enlightened body which preached the Law or Dharma and is almost a Nirvanic stage of development. That Buddha attained Nirvana in his physical body is proved by the simple fact that his passing away is termed not as Nirvana but as *pari-Nirvana*. The distinction between the two is clear and needs no elucidation. The Dharma or the Law propounded by Gautama may be universal and may "Inhibit all time". But a set of rules or the noble truths of Life cannot be the Reality, creative of the universe. Indeed that will be a very poor conception of ultimate reality even if there is one.

The absence of any conception of Godhead is entirely responsible for the charge which is very commonly levelled against Buddhism that it is a philosophical Nihilism. But to say that I do not know if a certain thing exists or not, is not to say that it does not exist. Buddhism in fact is neither Nihilism nor positivism, scientific or other, but it is surely rationalism which consists, in this matter, only in saying—"I do not know".

Thus we know that Life is created by the action and interaction of certain forces which exist for all times and have no beginning nor end. But what is the motive force of creation of Life? In other words—what is the connecting link of creation, destruction and re-creation? The Buddhist answer is that this necessary force is supplied by our own deeds or *Karma*. The doings of one physical existence condition the next. This doctrine of Karma was not new to India. It is as old as Indian thought itself, and is common to almost all Indian religions. Muhammadanism and Christianity are excluded, as they are surely foreign importations to the Indian soil. Here too it is only the logic which has driven us to this theory of



Karma, as an explanation and the only rational explanation, for the terrible diversity and appalling disparity of existence. So much has been written and spoken on this matter that there does not seem to be any necessity to describe it in detail. Suffice it to say that rationalism of Buddhism is unmistakably clear in its willing acceptance of the prevailing Karma theory.

The Buddhist refusal to accept the institution of caste, its disclaimer of any supernatural powers even to its founder, its denial of any revealed authority to its scriptures and its direct appeal to the minds of the common people, clear of all dogmatic prejudices—all these go to establish its absolute and simple rationalism and do not need any detailed elucidation.

Thus Buddhism in its purest form is a rational religion. The world needs such a religion based on rationalism. It needs rational pacificism with the authority of a religion devoid of all subterfuges and and meaningless sophistry. It needs a new ideal of universal brotherhood based not on mere pacts and protocols but on a clear understanding of the uselessness of breaking heads. What it needs the most is to substitute for economic Imperialism the Imperialism based on Asokan ideal of "Dharmaraj"—Buddhism and Buddhism alone can help it to attain this ideal in which alone lies its salvation.

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### A SYNOPSIS OF THE BRAHMA-JALA SUTTA

BY BHIKKHU JAGADISH KASSHAPA, M.A.

It is the first Sutta of the Dīgha Nikāya, the first book of the first Pitaka. It states the central principle of Buddhism, after an enumeration and criticism of different philosophical standpoints.

Though the synopsis reads sketchy and fragmentary, I think, it will serve the purpose of giving a general understanding of the discourse.

"O Bhikkhus! If some one dispraises me, the Dhamma, or the Sangha, you should not, on that account, be offended, annoyed, or angry.

"O Bhikkhus! If some one praises me, the Dhamma, or the Sangha, you should not, on that account, be over-joyed.

"O Bhikkhus! It would be harmful but to yourselves, if you are thus offended . . . . or over-joyed.

"O Bhikkhus! Rather, you should very calmly and sincerely inquire whether it is true or false."

"O Bhikkhus! Persons of a *low insight* praise me for my highly ethical and disciplined life—Sramana Gotama does not kill, steal . . . . or do any undesirable thing.

"O Bhikkhus! The Sila is insignificant and of a very *minor importance*, for which the persons of a low-insight praise me."

Buddhism is misunderstood even now by many, to consist in absolutely or mostly the ethical life, or Sila. Sir S. Radhakrishnan also says in the inaugural lecture under the Dona Alpina Ratnayaka Trust, delivered recently in Ceylon, "*The supremacy of the ethical is the clue to Buddhism.*" Throughout his lecture, he tries to show that the Buddha, ignoring all metaphysical considerations, taught only to lead a moral and pure life.

But, here, we see that the Lord, clearly gives only primary importance to the observance of Sila. Sila, in reality, without a basic philosophical principle, is meaningless and impossible.

That the Buddha ignored all metaphysical considerations, is absolutely groundless and untrue. The Lord, in this Sutta, states and vanquishes sixty-two, the then-existing philosophical standpoints, and establishes His own Anatta-doctrine, *maintaining the dynamic nature of reality.*

"O Bhikkhus! The Dhamma is deep, difficult to understand . . . . *not understandable by logical arguments*, and that which can be understood by the wise alone."



## I

"O Bhikkhus! Some Sramanas and Brahmanas believe in the *Doctrine of Priority* on 18 grounds.

"O Bhikkhus! The eternalists maintain the human personality and the universe as eternal, static and unchanging—on four grounds."

These four grounds are based on attempts to explain *identity*—a thing to be the same in the temporal priority.

I feel myself, very strongly, to be the same as I was. It leads me to assume that I am an eternal, permanent, and unchanging reality.

"O Bhikkhus! Some Sramanas and Brahmanas believe in *Partial permanence and Partial change*. They assume the human personality and the universe to be partially permanent and partially changing—on four grounds."

These four grounds are based on our comparing one with the other. We see in our practical life, one thing to be more durable than the other. We are, therefore, led to think that a thing is partially permanent and partially changing.

"O Bhikkhus! Some Sramanas and Brahmanas consider the universe to be *finite or infinite*—on four grounds."

The grounds being such feeling, when the mind is concentrated, and personal arguments.

"O Bhikkhus! Some Sramanas and Brahmanas are *sceptic*, who do not accept any thing definitely—on four grounds."

The grounds being either ignorance, the fear of being criticised, or dullness.

"O Bhikkhus! Some Sramanas and Brahmanas believe in the *Doctrine of Chance*, and maintain that every thing is produced by chance—on two grounds."

These two grounds are due to our observation of a thing, being produced. Formerly, the pot was not; it was produced afterwards. This leads us to the conception of Being and Non-Being, and hence to that of *chance-production*.

"O Bhikkhus! These Sramanas and Brahmanas hold the *Doctrine of Priority* on these very 18 grounds.

"O Bhikkhus! The Dhamma is deep, difficult to understand . . . non-understandable by logical arguments, and that which can be understood by the wise alone. Tathāgata preaches, after knowing and realising it Himself."

## II

"O Bhikkhus! Some Sramanas and Brahmanas believe in the *Doctrine of Posteriority* on 44 grounds.

"O Bhikkhus! Some Sramanas and Brahmanas hold that, after death, the *Soul maintains its consciousness*—on 16 grounds.

"O Bhikkhus! Some Sramanas and Brahmanas believe, that after death, the *Soul is without consciousness*—on 8 grounds.

"O Bhikkhus! . . . . . the *Soul is neither conscious nor non-conscious*—on 8 grounds.

"O Bhikkhus! Some . . . are *annihilists* who maintain that the self ceases to exist altogether after death—on 7 grounds."

These seven grounds are based on different shades of material conceptions of Soul, which is destroyed with the destruction of the body.

"O Bhikkhus! Some Sramanas and Brahmanas believe that the *highest bliss can be attained in this very world*—on 5 grounds."

These five are the pleasures, derived from the worldly enjoyments and the calmness, realised in the four *Jhanas*.

O Bhikkhus! Those Sramanas and Brahmanas hold the "*Doctrine of Posteriority on these 44 grounds.*"

## III

"O Bhikkhus! It is on these 62 grounds that the Sramanas and the Brahmanas believe in Priority and Posteriority. It is on this temporal obstruction that they use words about the practical world" (which do not tell us about the true nature of the metaphysical reality).

The conception of Priority and Posteriority, or before and after, is at the root of all these fallacious views. It leads to



*identification and differentiation*, which can not be possible, when seen with a keen metaphysical insight.

How can we identify a thing to be the same, when the reality is a flux? It is only for our practical convenience that we identify our friend, house, book and pen ; but, truly, they are not what they were, and they will not be what they are. Nor do they become absolutely different, which we realise ourselves.

Identification is not possible, for, the reality is never static ; and differentiation is not possible, for, there is no gap in the process of the reality. The Reality is a process, dynamic and growing.

It is why, the Lord has pointed to the unintelligible nature of the Dhamma, by logical argument—*atakkāvācaro*, for the principles of Identity and Difference are the very foundation, on which the whole structure of Logical Science is framed.

A realisation of this impermanent nature of reality, is the highest wisdom in Buddhism. Sila, without this insight is of no value.

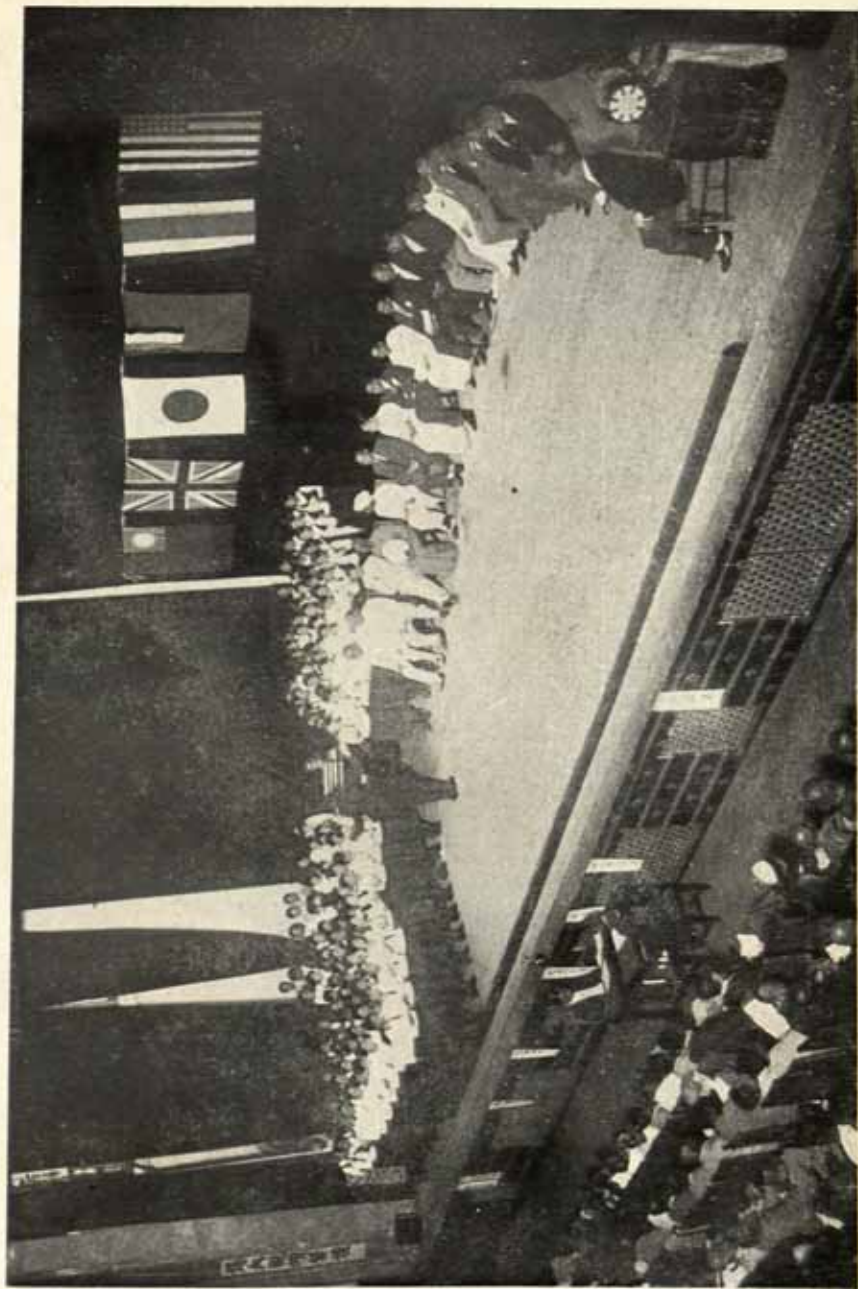
"O Bhikkhus! The Sramanas and Brahmanas who maintain the above two doctrines on 62 grounds, do so, on account of their *Tanha*, or attachment towards the world, which is due to sensation."

Sensation leads to attachment or *Tanha*—We see a beautiful thing and are attached to it. Identification and differentiation are possible only on the strength of this attachment.

One, who knows the true nature of Reality, has no attachment towards the world, and is therefore, away from the fallacy of Priority or Posteriority, and identification or differentiation.

"O Bhikkhus! Those Sramanas and Brahmanas get sensation through the six senses, sensation gives rise to attachment (towards the object), attachment to grasping, grasping sustains the continuation, continuation gives rise to birth, and birth is followed by old age, death, anxiety, lamentation, pain, worries and troubles.

"MAHA BODHI"



Reception to the Delegates and representatives to the Conference, Brahmachari Devapriya ninth from left to right;  
Pandit Mahavira Sinha, Chief Delegate from the Hindu Mahasabha, fifth from left to right.





Brahmachari D. Valisinha, fourth from left to right in the first row and Pandit Mahabir Sinha and Pandit Vishva-Bandhu Shastri, the other representative of the Hindu Mahasabha in the fourth row, wearing Indian dress.

"O Bhikkhus! When a Bhikkhu knows exactly the rise of the six senses, their end, their enjoyments, their defects, and detachment from them, he knows all.

"O Bhikkhus! Those Sramanas and Brahmanas are entangled and fastened in the net of these sixty-two views.

"O Bhikkhus! Even after the Desire-to-be has ceased, the body of the Tathagata exists to be, and any one can see Him. But, after He is dead, as the flow of his self has ceased, no one can see Him."

"The Blessed one spoke this, and the Bhikkhus were very much gladdened by it."

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### EUROPEAN BUDDHIST CONFERENCE

Modern Europe needs Buddhism. The conditions of life in the West are becoming so mechanically perfect as to create the illusion generally that life is merely a question of machinery, of statistics, of unthinking obedience to the demands of a machine-age. Mankind is in danger of losing its thinking powers and evolving into a race of Robots. Western Buddhism is doing little to prevent this calamity, but is apparently content to remain divided into groups and sections that are ready, indeed, to offer the Dhamma to all inquiries but unable, singly, to do more than influence a very small number of persons.

What cannot be done while groups remain separate, may be achieved by co-operation. This fact, therefore, becomes a duty that no Buddhist organization ought to refuse to recognize. Personal opinion should be one in this matter, and all Buddhists who earnestly desire the welfare of the world should do their uttermost to unite in concerted action for the purpose of giving the West the gift of the Dhamma, the greatest gift of all.



Believing in this duty, the Maha-Bodhi Buddhist Mission in London proposes to call together all European Buddhist organizations to a European Buddhist Conference to be held in London on September 22nd and 23rd next to discuss and determine the position of Buddhism in Europe today, and to discover what means may be adopted to improve that position, if necessary.

The Conference will meet under the auspices of the Maha-Bodhi Buddhist Mission in England, and all who desire to be present are asked to send their names to the Mission's address at 41, Gloucester Road, London, N.W. 1.

Representatives of all European Buddhist groups are invited to attend ; such representatives being persons who are actively engaged in Buddhist work at present or who have the intention of taking up such work in the near future.

The invitation to attend this Conference is also extended to persons who, while not attached to any definitely Buddhist organization, are, nevertheless, seriously interested in the study of Buddhism and are ready to lend their support to the furtherance of the aims of the Conference. The reason for extending this invitation in this way is two-fold. Firstly, it is known that there are a great number of persons belonging to societies, churches, and associations teaching a wide tolerance for every religion, who would therefore be able to bring much valuable aid to the work of the Conference, and secondly, it is hoped that such persons may here have an opportunity to see for themselves what Buddhism means to its followers in the West.

The general expenses of the Conference will be met by the Maha-Bodhi Buddhist Mission, but the personal expenses of delegates and visitors will devolve upon themselves.

The language of the Conference will be the language of the individual addressing the assembly at the time, in all cases except English an interpreter will be ready to translate for the benefit of the audience.

Discussions will take place upon all forms of Buddhist propaganda, the activities and scope of Buddhist groups,

methods of organization, and all matters connected with increasing the importance of Buddhism in the West.

Delegates are requested to furnish reports on present conditions of groups and associations in their countries. They are asked to furnish opinions upon current problems concerning methods of study, and to suggest ways and means for a closer communication and greater mutual working between all Buddhist centres in Europe.

It is hoped that those who will address the Conference will inform the Maha-Bodhi Buddhist Mission in London at an early date, stating the title of their address, approximate length, and the nature of the subject to be heard.

The promotion and organization of this Conference will be conducted by a Board of Organization, which will attend to all business in connection therewith, and to which all suggestions, letters, donations (for Conference expenses) and other matters should be sent.

Further details will be supplied on demand from :—

MR. DAYA HEWAVITARNE,  
*The Organising Secretary,*  
European Buddhist Conference,  
41, Gloucester Road,  
London, N.W. 1.  
ENGLAND.

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## REVIEWS

Vidhushekhara Bhattacharya: "The Basic Conception of Buddhism" Published by the University of Calcutta, 1934. (8vo. 103 pages).

The Author who is well known as the Principal of the Research Department (Vidyabhavan) of Visvabharati at Santiniketan, is a profound scholar of both Vedic and Buddhist literature. He has rendered a great service to the Buddhist cause in India by his reconstructions and translations of Buddhist Sanskrit texts from Tibetan sources, published first in the Visvabharati Quarterly, and later on, as separate volumes.

In the present book, which consists of two lectures, delivered in the University of Calcutta, the Author goes back to the original problems of Buddhism and the background from which they developed. In the introduction he takes a bird's eye-view of the religious and philosophical speculations in ancient India, that preceded the advent of Buddhism, showing that the problem which is common to all of them is the cessation of suffering, and that most of them agreed that this can be obtained only by the extinction of desire as declared by the sages of the Upanishads. But in one point the Buddha differed diametrically from his predecessors as well as from his contemporaries, namely, with respect to the definition of desire. While the Upanishads denounce all desires with the exception of the desire for the self, the Buddha makes no exception, rejecting even the love for the Self. The second lecture explains this fundamental difference and proves that in fact the doctrine of Anātman is the basic conception of Buddhism.

The booklet is very instructive as it contains numerous interesting quotations from the original Pāli and Sanskrit texts. Such quotations are all the more important as in many cases the English language is not able to express correctly the meaning of Pāli and Sanskrit terms.

For example on page 67 we find the following passage from Udāna VIII, 8: "Whatever grief, lamentation, or sorrow in different forms, there is in the world, is all due to love. If, however, there is no love, these are also not there. Therefore, those who have love nowhere in the world are free from grief and are happy. So one who wants what is stainless and sorrowless should make love nowhere in the world."

If this translation had not been accompanied by the original text, it would have created the impression that Buddhism is an extremely egoistic religion. But from the Pāli verse we see that the word which is translated with 'love' is not *mettā*, *i.e.* selfless love, but *piya*, *i.e.* what we like, that which pleases us, what we desire, in other words love which is not free from the wish to possess.

Examples of this kind can be found everywhere in Buddhist translation literature specially with regard to philosophical terminology, where the difficulties are even greater. But as long as the reader is kept in touch with the original language and is helped by well-organized indexes, which make it possible to follow the main terms and ideas in their different applications and associations, the difficulties of interpretation are reduced to a minimum. In this respect the Author of the book under review has done all that is possible to facilitate the approach to the Basic Conception of Buddhism and every student of this highly philosophical doctrine will be grateful to him for the great care with which he has handled his subject.

ANAGARIKA B. GOVINDA.

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BUDDHISM IN THE MODERN WORLD. By Alan W. Watts. Published by John M. Watkins & Son, 21 Cecil Court, Charing Cross Road, London, W.C. 2.

In this interesting little book, Mr. Watts wants us to see the commonsense and rational side of Buddhism; by which he, however, does not so much mean the specific system of



Gautama Buddha as the immemorial *Bodhidharma* said to have been preached by a long chain of Buddhas stretching back into the remotest times. Buddhism, like any other religion, is to most of us associated with long faces, intense seriousness, gloom and morbid restrictions. Puritanism and Grundyism have conspired to make it a religion of ascetism and abstract contemplation. By the people of the West it is considered to be a dead religion, not in tune with the modern world, and meant only to whet the spiritual appetite of a few. And that is exactly what the author takes up his pen to explode in this book. He shows that it is not only a living force, but that at the same time it is highly effective in solving the problems of the modern world. He proves his thesis with specific reference to some of the major problems of the modern world, such as, politics, sex, and war. That the fundamental principles of Buddhism can afford solution of these formidable problems of the modern world may appear preposterous to many. We can do nothing better than to recommend to them a careful perusal of this pleasant little pamphlet.

ATUL K. SUR.

THE JOURNAL OF VEDIC STUDIES, Vol. I, No. 1, January 1934.  
Edited by Professor Raghu Vira and others. Published by  
Mehar Chand Lachman Das, Said Mitha, Lahore.

Professor Raghu Vira of the Sanatana Dharma College, Lahore, is to be congratulated on his enterprise in bringing out this journal of Vedic studies, which aims at publishing unknown and rare Vedic texts in critical editions, and also articles dealing with higher criticism, exegesis and comparative studies. In the present number have been printed and edited by Prof. Raghu Vira three important Vedic texts with critical notes mostly relating to variations, appended at the foot of each page. The first text printed is *Gonamika*, the newly discovered *parisistas* of the *Maitrayaniyas*, which will greatly enrich our knowledge of the ancient cattle rites. The second one, is *Drahyana Srautasutra* with the commentary of Dhanvin. Only chapters

11 to 15 have been printed, for as it may be recalled, the first ten chapters were brought out by Dr. J. N. Reuter of the University of Helsingfors in Denmark some thirty years back. The third and the last one is *Bharadvaja Srautasutra*. The volume contains a number of diagrams of Vedic fire altars, based on some manuscripts in the Panjab University Library. The Journal is well-got up, and the Devanagari texts are free from misprints.

ATUL K. SUR.

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### CORRESPONDENCE

#### "JUSTIFIABLE" KILLING

FRANKFURT a/M, Aug. 29th, 1934.

TO THE EDITORS OF "THE MAHA-BODHI"

DEAR SIRs,

When I read Mr. Jayasundara's article in the August number of "The Maha-Bodhi" my first impulse was to stop the correspondence on this subject of so-called "justifiable" killing. But on second thought I consider it necessary once more to state my position as clearly as possible, so the readers of your valuable journal may not think that I am a bloodthirsty Westerner.

There can be no question about the fact that killing is wrong and that it should be avoided by all possible means. But there arise circumstances in practical life where one is placed in a dilemma and has to choose between two evils; in that case it depends on a person's character which of the two evils he considers the greater and so he chooses that which is to his mind the lesser evil.

I will give one or two instances to show what I mean. If for example a tiger, or, in this climate a bear should attack me



or another person near me, am I not justified in trying to defend myself or to help that other person, even to the extent of killing the tiger or bear? One more example: If I see a vulture about to carry off a little child (as sometimes happens) and know that the poor child has to undergo a most horrible death by being torn to pieces by beak and claw while still alive, am I not justified in trying to prevent this, even by killing the vulture?

I for one would not hesitate, in fact, there would not be time enough to deliberate in my mind. Instinctively I would kill the animals "if necessary", even if thereby I should be called a bad Buddhist. My conscience would tell me that I acted rightly.

Yours in the Dhamma,  
C. T. Strauss.

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BUDDHIST TEMPLE AT FROHNAU.

Das Buddhistische Haus (Dr. Paul Dahlke),  
Berlin—Frohnau,  
Kaiserpark 23a.

den. 5, September, 1934/2478.

DEAR MR. DEVAPRIYA VALISINGHA (THE EDITOR).

In the British Buddhist Vol. VIII No. 5, page 216 an article "From Frohnau" has appeared in which we read:

"From Frohnau there comes to us the very unwelcome news that the Buddhist Temple there has passed into alien hands along with the land on which it is situate."

This news is absolutely wrong, because the whole property is still in our possession.

Another remark which expresses the hope "... this structure will be restored to its original purpose" is likewise wrong, because it has never ceased to serve its original purpose.

Only we thought it advisable for different reasons not to have public meetings in the hall last winter ; but Buddhist activity never stopped in the House.

In summer there took place again the wonderful Full-moon celebrations, always before a crowded Hall, and the visitors were exceedingly satisfied with our arrangements.

The different speakers were :

Junji, Sakakibara a Buddhist Japanese Priest who is studying in the Houses library Dr. Dahlke's Buddhist Works, Guido Auster a representative of the House Dr. Ratnasuriya from Ceylon and others.

There is another remark in the above article which must be contradicted.

Those who say on the same page :

"And now all his (Dr. Dahlke's) labour of love upon it (the Temple) seems wasted" do the greatest injustice to the founder's sisters who consider it their highest and holiest duty to maintain—with extreme sacrifices—their brother's Work to Buddhism.

Hoping, Dear Sir, that you kindly will help us to destroy the false rumour about das Buddhistische Haus (Dr. Paul Dahlke).

I remain in the Dhamma,  
yours sincerely,  
BERTHA DAHLKE.

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#### A CONTRADICTION

DEAR SIRs,

Will you kindly correct an error which you have printed in the August issue of your magazine? I should like to point out that I am not going to Ceylon to become a bhikkhu yet. This idea was suggested a year or more ago, but owing to family reasons it was necessary to cancel it, which was done



last autumn. So your announcement is very much out of date and quite incorrect.

I am, Sirs,

Yours in the Dhamma,

GUIDO AUSTER,

Berlin, 5-9-34.

[The note on the subject which appeared in our Journal was based upon facts supplied quite recently by the Ceylon correspondent of *The Statesman*.—ED.]

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### NOTES AND NEWS

#### THE THIRD ANNIVERSARY OF THE MULAGANDHA KUTI VIHARA.

The Third Anniversary of the Mulagandha Kuti Vihara comes off this year on the Full Moon Day of November (November 21) and the celebrations will last for three days. Efforts are being made for maintaining the standard of previous years. A detailed programme of the anniversary will be sent on application. All communications on this subject are to be addressed to the Maha Bodhi Society, Holy Isipatana, Sarnath, Benares. As we are expecting a large number of visitors from all over the Buddhist world, we are afraid, it will not be possible to issue personal invitations. We are glad to announce that concessions in Railway fares and other facilities will be granted on this occasion to pilgrims and visitors by the East Indian, Assam Bengal, and East Bengal, Railway Companies.

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#### THE PERAMBUR FOSTER MEMORIAL SCHOOL.

The death of Professor Laksmi Narasu Naidu was announced in the pages of the Maha-Bodhi some time ago.

His sympathy with the cause of Buddhism led Anagarika Dharmapala to invite his co-operation when the Maha Bodhi

Society began its work for the social uplift of the pariahs in Madras and with the same end in view, purchased lands near the Perambur Railway Station for the establishment of a School with an āvāsa attached to it at the total cost of Rs. 7,000. The School was called after Mrs. Foster whose generous help had enabled Dharmapala to build it. The Maha Bodhi Society paid the expenses of conducting the School and Prof. Narasu acted as an agent of the Society. In 1923 the Maha-Bodhi Society paid for a trip of Professor Narasu to Malabar where he went to preach the Dharma. The bill was not a heavy one, being under rupees three hundred but this showed that Prof. Narasu had so far enjoyed the confidence of the Maha Bodhi Society. In 1925 Dharmapala went to Europe. His physical breakdown deprived him of the opportunity of attending to the affairs at the Perambur School personally. But the Society continued to meet all its expenses. In 1930 the Maha-Bodhi Society sent Bhikkhu Nilwakke Somananda to take charge of the Foster Memorial School and run it as a representative of the Society. This was not apparently liked by Prof. Narasu and his followers. Prof. Narasu's Buddhism was a thing personal to him. It taught him to prize the present and to deny the future. Whoever knows the A. B. C. of the Dharma would regard the view as grossly apocryphal. But the followers of Prof. Narasu believed it and determined to hear nothing else. The Bhikkhu had to face a difficult situation when Prof. Narasu did not accede to the request of the Maha Bodhi Society and transfer the management of the School to him. On the other hand, he seemed firmly resolved to keep it in his own hand.

Prof. Narasu is dead. We do not wish to catalogue our grievances against him. The Maha-Bodhi Society exists for a great mission and it relies upon the support of the people for carrying it out. The Adi-Dravida villagers could wipe out their social ignominy by embracing Buddhism. The Society spent lavishly out of its funds to provide them with every opportunity for a clean, healthy and educated life. But it was



unfortunate that they permitted themselves to be misguided in the face of the benefits they had received from the Maha Bodhi Society and act with open hostility to the priest whom the Society had sent to them. One of the valuable teachings of the Master is that nothing should be accepted on trust. The followers of Prof. Narasu will be able to avoid many serious errors if they develop an attitude of wise scepticism. It is hoped that no obstacle will now be thrown in the way of our peaceful work at Perambur, and that Adi-Dravida villagers will co-operate with the priest for the success of the social and educational activity which forms the programme of the Perambur Foster Memorial School.

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#### TIBETAN BUDDHIST SCRIPTURES IN CHINESE :

In a Reuter message from Shanghai, recently published in Calcutta, we are informed that the learned Yung Tseng Lama is going to translate 101 volumes of Tibetan Buddhist Scripture with sundry other works on Buddhism into Chinese. It is expected that the undertaking will be completed in ten years. This stupendous task will be carried out at Shanghai.

The project of executing such a scheme has arisen out of a need of the Tashi Lama who lives in China for a complete edition of the Tibetan scriptures in Chinese. In the absence of this he has to read from Tibetan scripture on all ceremonial occasions to people who do not understand the language.

A translation of the Tibetan Scriptures and other sacred works into English or any Indian language will certainly be worthy of the efforts of our scholars. As a step for forming a correct estimate of the contribution made by Buddhism to the civilisation of Central Asia this will, no doubt, prove to be extremely useful. It will also throw light on many questions connected with Indian history on which so far no definite information has been available. There are many scholars in India who have shown a disinterested devotion to the study of India's past. Such a task will not come amiss to them, for

Tibet is a treasure house of information regarding the relations of this country with Central Asia.

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BRAHMACHARI DEVAPRIYA :

We are expecting the return of Brahmachari Devapriya from Japan in November. He has been approached by many influential men to open branches of the Maha Bodhi Society at different centres. He will consider the matter carefully before arriving at any decision. The work of the Maha Bodhi Society has many friends in the Buddhist countries, and it is a welcome proposal to start a few branches of the Society in the Far East. Some of the photos sent by Brahmachari Devapriya are being reproduced in the present number of the Journal. On the return of the Brahmachari a full account of the proceedings of the Pan-Pacific Conference will be published in the Journal with many illustrations.

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PROPOSED DEPARTMENT OF JOURNALISM FOR  
CALCUTTA UNIVERSITY.

A proposal has lately been placed by some Calcutta journalists before the University for introducing journalism as a new branch of study. The decision of the University has not yet been declared. But public opinion does not seem to favour the proposal, and when we consider the backwardness of Indian journalism we quite realise that the public attitude is the right one under the circumstances. A College of journalism run by Indian journalists will only serve to perpetuate the defects of Indian journalism. Journalism may be introduced as a subject of study in the University, provided enterprising capitalists carry it to the degree of perfection known in advanced Western countries. In spite of more than a hundred years' experience Indian Journalism has not made much pro-



gress and mistakes from careless printing etc. still abound in the Indian journals.

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#### NATURE OF SELF.

Mr. P. P. Siriwardhana has sent us the following note on a subject which is being discussed in the pages of our journal since sometime. "I think that the problem of self discussed by Bhikkhu Jagadish Kashapa and his critic should have been preceded by a definition or explanation of the terms, viz., self and soul, as used in connection with the exposition of Dhamma by our Master and His disciples.

What are the distinctive Pali terms for self and soul?

It must be remembered that with the notorious shortcomings of the languages as used and the limited logical terminology, it is impossible to discuss matters of this kind with any degree of success.

But I should like to draw the kind attention of your readers and critics to the Dialogue on Nibbāna by the late Dr. Dahlke, published in *The Buddhist*, (vide nos. 3, 4 & 5, of vol. 5, 1934, copies of which can be had from the Y. M. B. A. Colombo).

The Dialogue will, I am sure, enlighten those few students who are familiar with the Dhamma.

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#### THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION.

The second ordinary meeting of the Executive Committee of the University Association was held at 4A, College Square, Cal., on 30-9-34 at 6-30 P.M. Bhikkhu Sasansiri presided.

(1) Proceedings of the Executive Committee, held on 6-6-34 were confirmed.

(2) Condolence was expressed at the death of Mr. G. L. Mukherjee who had been very useful to the Association as a member of its Executive Committee.

(3) Mr. Umaprasad Mookerjee, M.A., B.L., was co-opted to fill in the vacancy caused by the death of Mr. G. L. Mukherjee.

(4) Read the Report of the Finance Sub-Committee.

Resolved: That the Report be adopted and that the Finance Sub-Committee continue to function until such time as the Executive Committee thinks proper.

(5) Read the Report of the Questionnaire Committee.

Resolved: That the Report be adopted.

(6) Miscellaneous:

(a) Resolved: That Dr. Rabindra Nath Tagore be elected as an Honorary Patron of the University Association as "a person of high distinction and merit." (Anagarika B. Govinda intimated that Dr. Tagore has consented to accept the position at his request).

(b) Dr. B. C. Sen discussed the financial position of the University Association. Papers connected with the "At Home" given to Mr. Justice Mukerji and Mr. S. P. Mookerjee on August 15, 1934, were placed before the Committee. The following Resolution was adopted:—

That the thanks of the Executive Committee of the International Buddhist University Association be conveyed to Dr. N. N. Law and Dr. N. Dutt for the help received from them regarding the printing of the "At Home" addresses presented to Mr. Justice M. N. Mukerji and Mr. S. P. Mookerjee on August 15, 1934.

(c) Resolved: That Mr. T. Vimalananda be requested to assume the office of an Assistant Secretary to the Academy from the 1st October, 1934.

(d) Public lectures under the auspices of the University Association at the Buddhist Hall, College Square, Calcutta, by Dr. S. N. Ghose and A. B. Govinda were reported, the subjects of their lectures being respectively The League of Nations and The Future of Buddhism in the West, delivered in the last week of August,



(e) Anagarika B. Govinda intimated that he has arranged lectures under the auspices of the University Association on two subjects, namely, Buddhist Psychology and The Development and Symbolism of Buddhist Stupa Architecture, at Santiniketan. The latter work, he further mentioned, was to be published in the Journal of Indian Art edited by Dr. Stella Kramrisch, and offprints of the same would be available as a bulletin for the use of the University Association.

(f) A. B. Govinda read a letter written by him to Prof. Gilbert Murray, Oxford, suggesting co-operation between the University Association and the International Institute for Intellectual Co-operation. A similar letter has been addressed to M. H. Bonnet, Paris.

Resolved: That the action taken by the General Secretary be approved.

(f) Resolved: That the Editors of The Maha-Bodhi be requested to notice in the forthcoming number of the Journal such items of this Report as deserve publicity.

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#### TO OUR READERS.

As the Press will remain closed till about the end of October on account of the puja holidays, we propose to bring out a combined issue of the Journal for November and December. It will be sent out to our readers in the first week of December.

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA  
IN MAY 1892.

वरुण भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय  
हिताय सुखाय देवननुत्तमानं । दिसेय भिक्षुवे धम्मं चादि कल्याणं मज्जे कल्याणं  
परियोसान कल्याणं सारथं सत्यं न केवलपरिपुचं परिपुचं ब्रह्मचरियं पकासेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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Vol. 42. ] NOV.—DECEMBER, B. E. 2478  
C. E. 1934

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[ Nos. 11-12

## PATICCA SAMUPPADA

(The Buddhist Doctrine of Dependent origination of all phenomena of Existence. Explained in accordance with Pāli Tradition). By Nyānatiloka, "Island Hermitage," Dodanduwa, Ceylon.

## INTRODUCTION

None of all the teachings of Buddhism has given rise to greater misunderstandings, to more contradictory and absurd interpretations, than the Paṭicca-Samuppāda. This is especially true with regard to Western scholars who very often do not even possess the very rudiments of that knowledge required



for such a difficult problem, Mrs. Rhys Davids being, of course, a splendid exception.\*

In the majority of cases one tried to present the Paṭicca-Samuppāda as an explanation of the primeval beginning of all things, and one saw in Ignorance (Pāli *avijjā*, Sanskrit *avidyā*) the causeless, first principle out of which, in the course of time, all conscious and physical life has evolved. That all in spite of the Buddha's repeated express declaration that an absolute first beginning of existence is something unthinkable, and that all such like speculations may lead to imbecillity (Anguttara IV, 77) ; and, that one never could imagine a time when there was no Ignorance, and no Craving for Existence (quoted in Vis. Magga XVII, and similarly in Milinda-Panha, 2nd Chapter).

In the Prajñāpāramitā, according to Burnouf, Introduction a l'histoire du Bouddhisme indien, p. 473, we find for example the following words : "Et comme elles (les conditions) n'existent pas (*sic* !), a cause de celà on les appelle Avidyā, c'est a dire ce qui n'existe pas(!), ou l'ignorance." And in Kern, Indian Buddhism, we read: Avijjā, ignorance, is the state of not-knowing, of sleep. Man at first awaking enters into a state of half-consciousness ; his mind is affected by vague impressions (*sankhāra* !) before he has reached the state of clear consciousness. Then the phenomena appear to him, and the activity of his organs of sense commences etc." And again in Burnouf, le lotus de la bonne Loi : "De l'ignorance procéda la faculté de la réflexion (*sankhāra* !) ; de la faculté de la réflexion procéda la connaissance (*viññāna* !) ; de la connaissance procéda l'union de l'esprit et de la matière (*nāma-rūpa*) etc."

Now, let it here be said, once for all, that the Paṭicca-Samuppāda is nothing but the teaching of conditionality and

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\* I regret I could not peruse the following :—Oltremare, La formule bouddhique des Douze Causes, son Sens Original et son interpretation theologique (1909) ; De la Vallée Poussin, Theorie des Douze Causes (1913) ; Franke, Die Kausa litätsreihe Oder Nidān-Kette, Zeit Schrift d. D. Morgenl. Gesellschaft. 69, p. 470 ff (1915).

interdependence of all the manifold phenomena of existence, and of everything that happens, be it in the realm of the physical or the psychical. Hence it shows how that sum of phenomena, known by the 'conventional name' of 'I', 'Person' etc., is not all the mere play of blind chance, but that each phenomenon in this process of existence is entirely dependent upon other phenomena as conditions; hence that with the removal of those phenomena that form the conditions of suffering, also all suffering will perforce cease and come to an end; and this is the vital point, the goal of the Buddha's teaching: deliverance from suffering. Thus, the Paṭicca-Samuppāda serves in the elucidation of the second and third Noble Truth regarding the Origin and the Overcoming of Suffering, by explaining them from their very foundations upwards, and giving them a fixed philosophical form.

Of the Sutta-Piṭaka, it is the Nidāna-Saṃyutta of Saṃyutta-Nikāya (Nid. Saṃy.), and the Mahā-Nidāna-Sutta of Dīgha-Nikāya (Nid. Sutta), which provides the longest of all the explanations of the Paṭicca-Samuppāda.

Of the Abhidhamma-Piṭaka, the Paccayākāra-Vibhanga, and above all the Paṭṭhāna come into consideration.\* In the latter gigantic work, comprising 5 big volumes, however, the 12 constituent links of the Paṭicca-Samuppāda formula are treated in a disconnected and scattered way, as in this work all those conditioned phenomena are arranged from quite a different point of view.

The most detailed, and at the same time throughout connected systematical exposition is given in Visuddhi-Magga XVII,\* on which in a great measure, I also have built up my present essay, whilst at the same time utilizing all the above and still other canonical sources. I, moreover, have consulted

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\* For a full analysis of both these works see Nyanatiloka, Guide Through The Abhidhamma Piṭaka II and VII

\* Tin's translation of this work was unfortunately not at my disposal whilst compiling the present treatise.



the Abhidhamma—and Visuddhimagga-Commentaries, as well as Sinhalese treatises, Dharmaratna's *Patīccasamuppādaya viśeṣa-vistarārthayen hā situyam doḷasakinda yukṭayi*, and *Satvotpatti-Viniscaya* and others.

My introductory chapter on the 24 conditions (*paccaya*) is chiefly based on the introductory chapter, *Paccaya-vibhaṅga*,\*\* of *Paṭṭhāna*, and on its Commentary.

Hence, being entirely based on authentic Pali texts and commentaries, my exposition of the *Paṭicca-Samuppāda* reflects the true orthodox interpretation of the original Theravāda Buddhism.

Due to the terse and laconic diction, which for the sake of brevity and preciseness often had to be adopted, some of the statements may at first sight appear somewhat unintelligible, but after getting used to it, nearly everything will become clear and self-evident.

#### FIRST CHAPTER.

The 12 constituent links of the *Paṭicca-Samuppāda* are : (1) Ignorance, (2) Karma—'Formations', (3) Consciousness, (4) Corporeality and Mentality, (5) the 6 'Bases' of consciousness, (6) Sense—'Impression', (7) Feeling, (8) Craving, (9) Clinging, (10) Process of Existence, (11) Rebirth, (12) Decay and Death.

In the *Visuddhi-Magga* it is pointed out that, and also why, the Buddha followed four different methods in dealing with the *Paṭicca-Samuppāda*, the formula of the Dependent Origination. The 1st method leads in progressive order from 7—12, the 3rd in retrogressive order from 12—1, the 4th in retrogressive order from 8—1. But, as a matter of fact, besides the 4 methods mentioned there are to be found still some other methods, one e.g. leading from 3—12 (*Nid. Samy. No. 49*), one from 5—8 (*ib. No. 43*), etc.

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\*\* This chapter is given in full in my *Guide Through the Abhidhamma Piṭaka VII*.

In order to make the above-mentioned methods plain, I shall quote here only 4 of the manifold texts of the Sutta-Piṭaka :—

(1st and usual method) “Through Ignorance (*avijjā*) conditioned are the Karma—‘Formations’ (*Sankhāra*), through the Karma—Formations Consciousness (*viññāṇa*), through Consciousness Corporeality and Mentality (*nāma-rūpa*), through Corporeality and Mentality the 6 ‘Bases’ of consciousness (*āyatana*), through the 6 Bases sense—‘Impression’ (*phassa*), through sense-Impression Feeling (*vedanā*), through Feeling Craving (*taṇhā*), through Craving Clinging (*upādāna*), through Clinging the Process of Existence (*bhava*), through the Process of Existence Rebirth (*jāti*), through Rebirth Decay and Death (*jarā-marāṇa*), sorrow lamentation, pain, grief and despair come to arise. Thus arises this whole mass of suffering.”

Hereafter follows usually the negative order :—“Through the entire fading away and extinction of this Ignorance, the Karma-Formations become extinguished, through extinction of the Karma-Formations consciousness becomes extinguished . . . etc. . . . through extinction of Rebirth, Decay and Death, sorrow, lamentation, pain, grief, and despair, become extinguished. Thus takes place the extinction of this whole mass of suffering.”

(2nd method) “And whilst one approves of the Feeling (7) and cherishes it, clings to it, Lust springs up. But lust for feelings means ‘Clinging, and through Clinging conditioned is the Process of Existence, through the Process of Existence is conditioned Rebirth, and through Rebirth conditioned are Decay and Death, sorrow, lamentation, pain, grief, and despair. Thus arises this whole mass of suffering” (Nid. Saṃy.).

(3rd method) “Through Birth conditioned are ‘Decay and Death’: thus it was said. But are, O Monks, Decay and Death really conditioned through Birth, or not? Or how is it?”—“Decay and Death, O Venerable One, are conditioned through Birth. Thus we think.”—“Through the Process of Existence



conditioned is Rebirth, etc., etc. "Through Ignorance conditioned are the Karma-Formations, etc.' "

(4th method) "Through what, O Monks, are these 4 nutriments—material food, sense-Impression, Mental volition, consciousness—conditioned, what is their origin, how are they produced, how do they arise? Through Craving (8) are these 4 nutriments conditioned. . . . Through what, O Monks, is Craving conditioned. . . ? Through Feeling . . . Through what is Feeling conditioned. . . ?" (etc. till Ignorance).

Before explaining the 11 propositions of the Dependent Origination formula, it will be necessary for the full understanding of the relationship and interdependence of the 12 constituent links to give the reader an idea of the various ways of dependency, of the 24 Conditions (*paccaya*)—explained as *upakāra* or aids—which, as mentioned above, are enumerated and described in the last book of the Abhidhamma-Piṭaka, the Paṭṭhāna, the Book of Origination.

#### THE 24 CONDITIONS (*paccaya*).

##### 1. Root-condition: *Hetu-paccaya*.

Just as a tree rests on its roots, and cannot exist without them, so do all karmically wholesome (*kusala*) phenomena depend on the presence of 3 wholesome motives, or Roots (*hetu*, or *mūla*): Greedlessness (unselfishness), Hatelessness (good-will), and Undeludedness (wisdom), and the 3 karmically unwholesome phenomena on the presence of unwholesome motives, or Roots: Greed, Hatred, or Delusion (*lobha*, *dosa*, *moha*).

Thus these 6 phenomena are said to be to the associated wholesome and unwholesome phenomena a condition by way of Root.

##### 2. Object-condition: *Ārammaṇa-paccaya*.

Just as a weak man must lean upon his crutches to be able to walk, so do the 6 sense-objects (*ārammaṇa*, lit. 'props' or 'supports')—i.e. the visible object, sound, odour, taste, tangible

object, and mind-object—form the props, or supports, to consciousness and the mental phenomena associated therewith.

Thus, they are said to be to consciousness a condition by way of object.

3. Predominance-condition : *Adhipati-paccaya*.

The 4 predominant factors are: concentrated Intention, concentrated Consciousness, concentrated Energy, concentrated Reflection (*chanda, citta, viriya, vīmaṃsā*). Whenever through the predominance of one of these factors a state of consciousness comes to arise, then this factor forms to the consciousness and its concomitant mental phenomena an aid, or a condition, by way of Predominance.

4. Proximity-condition : *Anantara-paccaya*.

Immediately upon eye-consciousness (*cakkhu-viññāṇa*) there follows the mind-element (*mano-dhātu*; s. Second Chapter, II), and immediately upon the mind-element there follows the mind-consciousness-element (*mano-viññāṇa-dhātu*) etc. Just so it is with the remaining senses.

Thus, eye-consciousness and its concomitant phenomena are to the mind-element etc.—and in the same way, the mind-element to the mind-consciousness-element and all the preceding phenomena to all the immediately succeeding phenomena,—a condition by way of proximity. Therefore, whenever in proximity to wholesome or unwholesome phenomena other phenomena do arise, so the former phenomena are to the latter phenomena said to be a condition by way of proximity, without which the latter phenomena cannot arise.

5. Continuity-condition : *Samanatara-paccaya*.

This condition is by the commentary explained as identical with the foregoing, and only different in name.

6. Co-Nascence-condition : *Saha-jāta-paccaya*.

Just as the burning lamp is a condition for light, so are the 4 mental groups (feeling, perception, mental formations, consciousness) one to another a condition by way of their Co-Nascence or simultaneous arising.



That means, none of these phenomena can arise alone. If any of them arises, the others also do so simultaneously, so that the arising of any of them is conditioned through the simultaneous arising of the others. The same relationship also exists between the 4 elements (solid, liquid, heat, motion), and—at least at the moment of conception—also, between corporeality (*rūpa*) and mentality (*nāma*).

7. Mutuality-condition: *Aññā-mañña-paccaya*.

All the just-mentioned co-nascent phenomena (s. 6) are, as a matter of course, also conditioned by way of Mutuality.

8. Support-condition: *Nissaya-paccaya*.

This condition refers to a phenomenon which is aiding other phenomena in the sense of a foundation or support, just as the trees have the earth as their foundation, or as an oil-painting rests on the canvas.

Thus, all the above co-nascent (s. 6) and mutually (s. 7) conditioned phenomena are one to another also a condition by way of Support. Also the 6 physical bases of consciousness (eye, ear, nose, tongue, body, and the physical organ of the mind) are to the 6 kinds of consciousness (eye-consciousness, ear-consciousness, etc.) a condition by way of Support.

9. Decisive-Support-condition: *Upānissaya-paccaya*.

This condition refers to a phenomenon which is aiding other phenomena as a powerful and decisive support or inducement. It is of 3 kinds: Decisive Support (1) by way of Object (*ārammaṇūpanissaya*), (2) by way of Proximity (*anatarūpanissaya*), (3) by way of Natural Disposition (*pakatūpanissaya*).

(1) If e.g., after having performed a wholesome or an unwholesome deed, one is intensively reflecting on this deed as object, it becomes a strong support by way of Objects (s. 1).

(2) Any preceding wholesome phenomenon is to any succeeding wholesome phenomenon—to some of the succeeding unwholesome phenomena... to any succeeding neutral phenomena etc., etc., a Decisive Support by way of Proximity (s. 4).

(3) Good or bad qualities, as faith, morality, learnedness, deludedness, etc., are a Decisive Support by way of Natural Disposition.

10. Pre-Nascence-condition : *Pure-Jāta-paccaya*.

The 6 physical sense-organs (s. 8), as well as the 5 physical sense-objects (visible object, sound, etc.), are to the corresponding kinds of consciousness (eye-consciousness, ear-consciousness, etc.) a condition by way of Pre-Nascence. In other words, eye-consciousness etc. cannot arise without the pre-arising, or pre-appearance, of the physical organs and physical objects. At the moment of conception of a being, however, mind-consciousness is co-nascent with the physical organ of mind, as mind-consciousness arises at the very moment of conception.

11. Post-Nascence-condition : *Paccā-Jāta-paccaya*.

Consciousness and its concomitant mental phenomena are to this pre-born body a condition by way of Post-Nascence, aiding the body in the sense of a prop, or support.

12. Frequency-condition : *Āsevana-paccaya*.

This condition refers to a phenomenon which is helping towards the competency and strength of the contiguous phenomena by way of Frequency, just as all the preceding applications to books etc. do. It is threefold: by way of wholesome, unwholesome, or mere functional 'impulsive moments' (*javana*, s. Second Chapter II). As it is said in *Tika-Paṭṭhāna*: "All the preceding wholesome phenomena are to all the succeeding wholesome phenomena a condition by way of Frequency etc".

13. Karma-condition : *Kamma-paccaya*.

Volition (*cetanā*)—manifested in wholesome or unwholesome bodily, verbal, or purely mental Action (Pāli *kamma*)—is to the karma-resultant (*vipāka*) 4 mental groups (s. 6), as well as to those corporeal phenomena due to Residual Karma (*kaṣattā*), a condition by way of Karma.

*Kaṣ attā* = *Katassa bhāvena*, lit. 'through having been done' refers to such minor wholesome or unwholesome acts, which had not yet produced results.



14. Karma-Result-condition : *Vipāka-paccaya*.

Karma-result (*vipāka*) is a condition which by its passive nature is supporting the other karma-resultant phenomena in their passivity (effortless calmness' says Paṭṭhāna). As it is said : "The 4 mental groups, in so far as they are Karma-results, are one to another a condition by way of Karma-result."

15. Nutriment-condition : *āhāra-paccaya*.

There are 4 nutriments :—(1) material food, (2) sense-impression (*phassa*), (3) mind-volition (*mano-saṅcetanā*), (4) consciousness (*viññāṇa*)—which are aiding the corporeal and uncorporeal phenomena in the sense of a support, or prop. Material food is the necessary condition for the support of this body, whilst 2—4 are the nutrient conditions to their concomitant mental phenomena, as well as to the corporeal phenomena (e.g. bodily and verbal intimation) produced thereby (*Tika-Paṭṭhāna*).

By the 3rd nutriment 'Mind-volition', according to the Commentary to Abhidhammattha-Sangaha VII, we have to understand wholesome and unwholesome Karma ; by the nutriment 'Consciousness' Rebirth-consciousness, i.e. that state of consciousness that arises at the moment of conception of a being.

16. Faculty-condition : *Indriya-paccaya*.

There are 20 Faculties—physical, mental, or moral—which are a condition in helping or influencing other phenomena in the sense of Predominance (s. 3). They are :—the 6 sense faculties : eye, ear, nose, tongue, body, mind-faculty ; life-faculty (either physical or mental) ; the 5 faculties of feeling : bodily pleasant and painful feeling, gladness, sadness, indifferent feeling ; the 5 ethical faculties : faith, energy, attentiveness, concentration, wisdom ; further 3 supramundane faculties possessed by the 4 kinds of Holy Men (see my Guide through the Abhidhamma-Piṭaka, II. 5).

The 5 physical sense-faculties (eye, ear, etc.) are a condition only to mental phenomena (eye-consciousness, ear-consciousness, etc.) whilst the remaining faculties may be some-

times a condition to physical phenomena as well. So is e.g. the physical life-faculty to those corporeal phenomena due to residual Karma (s. 13) a condition by way of faculty, without which those corporeal phenomena would not arise. The mental and moral faculties are a condition to their concomitant mental phenomena, as well as to the corporeal phenomena produced thereby.

17. Jhāna-condition : *Jhāna-paccaya*.

Jhāna is here to be understood in its widest sense as a combination of certain mental constituents, due to that concentration of mind, which is an indispensable factor in any state of mind-consciousness, be it karmically wholesome, unwholesome, or neutral ; the karmically-neutral Jhāna is either a Karma-result (*vipāka*), or a mere functional state, as in the case of the Arahāt. In the sense-sphere (*kāmāvacara*), as well as in the first Jhāna of the form-sphere (*rūpāvacara*), all the 5 Jhāna-constituents are present, to wit :—Thought-Conception, Discursive Thinking, Rapture, Joy, One-pointedness of mind (*vitakka, vicāra, pīti, sukha, citt' ekaggatā = samādhi*).

These phenomena are to their concomitant mental groups, as well as to those corporeal phenomena due to residual Karma (s. 13) a condition by way of Jhāna.

18. Path-condition : *Magga-paccaya*.

The 12 constituents, of which some belong to the right, some to the wrong path, are :—wisdom, thought-conception, right speech, right bodily action, right livelihood, energy, attentiveness, concentration, wrong views, wrong speech, wrong bodily action, wrong livelihood.

Thought-conception, energy, attentiveness, and concentration, may be either Karmically wholesome (right), unwholesome (wrong), or neutral (as in the case of the Arahāt).

These constituents, be they karmically wholesome, unwholesome, or neutral, are to their concomitant mental phenomena, as well as to the corporeal phenomena produced thereby, a condition by helping them in the sense of a release from this or that.



In the above corporeal phenomena are, according to Pañha-vāra of Kusālattika-Paṭṭhāna, also included the corporeal phenomena due to residual Karma (S. 13).

19. Association-condition : *Sampayutta-paccaya*.

A phenomena which by its association is aiding other phenomena is called an Association-condition. Thus, the 4 mental groups which are arising simultaneously are one to another a condition by way of Association. Cf. 6, 7.

20. Dissociation-condition : *Vippayutta-paccaya*.

This condition refers to a phenomenon which is aiding other phenomena by not having the same base (eye, ear, etc.) and object (visible object, sound, etc.). Hence, the corporeal phenomena are to the mental phenomena, and the mental phenomena to the corporeal phenomena, a condition by way of Dissociation. It is threefold : co-nascent, post-nascent, or pre-nascent. As it is said in Paṭṭhāna :

"The 'co-nascent' wholesome (mental) groups are to the corporeal phenomena produced by mind a condition by way of Dissociation. So are the 'post-nascent' wholesome groups to this pre-nascent body."

And in the Saha-jāta-Vibhanga it is said : "The karma-resultant (*vipāka*) neutral groups at the moment of conception are to those corporeal phenomena due to residual Karma (s. 13) a condition by way of Dissociation. And the (mental) groups are to the physical base (of mind), just as the latter is to the (mental) groups, a condition by way of Dissociation."

Further it is said in the Pañha-vāra of Kusāla-ttika-Paṭṭhāna : "The 'pre-nascent' physical eye-base etc. is to eye-consciousness etc. a condition by way of Dissociation."

21. Presence-condition : *Atthi-paccaya*.

This condition refers to a phenomenon which by its presence—being either pre-nascent, or co-nascent—is aiding certain other phenomena as a support.

For example, the 4 co-nascent, i.e. simultaneously arising, mental groups are one to another a condition by way of presence, i.e. the existence of any of the groups is dependent

on the presence of the other groups. The same applies to the 4 primary physical elements, as well as to corporeality and mentality. Also consciousness and the mental phenomena are to the corporeal phenomena produced by mind a condition by way of presence. So are the 4 physical elements to the derived corporeal phenomena, the 5 sense-organs and objects ('pre-nascent') to the five kinds of sense-consciousness (eye consciousness etc.), and the physical organ of mind to mind and mind-consciousness.

22. Absence-condition : *N'atthi-paccaya*.

This condition refers to just-passed (*samanantara*) mental phenomena, which through their absence are aiding the mental phenomena immediately following after them, by giving them an opportunity to arise.

Thus, the consciousness and mental phenomena, which have just passed, are to the presently-arisen consciousness and mental phenomena a condition through their absence. That means, the present consciousness conditioned through the absence of the past consciousness.

23. Disappearance-condition : *Vigata-paccaya*.

In as much as those last-mentioned phenomena are by their disappearance giving other phenomena the opportunity to arise, they are called also a condition by way of Disappearance.

24. Non-Disappearance-condition : *A-Vigata-paccaya*.

This condition is identical with the Presence-condition (s. 21), and refers to the same phenomena.

All the above 24 conditions are, according to Abhidhamma-attha-Sangaha VIII, reducible to these four: (1) Object-condition (*ārammaṇa-paccaya*), (2) Decisive-Support-condition (*upanissaya-paccaya*), (3) Karma-condition (*kamma-paccaya*), (4) Presence-condition (*atthi-paccaya*).

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## SECOND CHAPTER.

The Formula of the Dependent Origination.

I. Through Ignorance conditioned are the Karma-Formations (*avijjā-paccayā sankhāra*).

Ignorance (*avijjā*) is in the Sutta-Piṭaka explained as not understanding the Four Noble Truths regarding suffering, its origin, its extinction, and the path leading to its extinction ; and in the Abhidhamma-Piṭaka further, as not understanding the past, future, and both the past and future existence, and as not understanding the Dependent Origination of all the phenomena of existence.

By 'Formations' (*sankhāra*) here are meant the Karma-Formations, i.e. the rebirth-producing volitions (*cetanā*) manifested in bodily, verbal, or purely mental actions (Pāli *kamma*, Sanskrit *karma*). They are either : (1) meritorious (*puññābhisankhāra*) appertaining to the sense-sphere, or the Jhānas of the form-sphere ; (2) demeritorious (*apuññābhisankhāra*) appertaining to the four Jnānas of the formless-sphere. (1) and (3) are karmically, or worldly, wholesome (*lokiya-kusala*), and (2) karmically unwholesome (*akusala*). Karmically neutral and transmundane wholesome (*lokuttara-kusala*) states do not come into consideration here, as they are no conditions for rebirth.

(Meritorious Karma-Formations). Ignorance may be to the meritorious Karma-formations a condition by way of object (s. 2), and by way of Decisive Support (s. 9 (1) ).

For example, if we take our own, or another person's Ignorance as Object of our contemplation, considering it for instance as something evil and rejectable, then we produce thereby meritorious volitions, meritorious Karma-Formations. In this case Ignorance is to these meritorious Karma-Formations—belonging to this sense-sphere—a condition through being the Object of our contemplation.

Or, when with Jhāna-vision (in the form-sphere) we recognise Ignorance in another person's mind, at that time the meritorious

Karma-Formations thus produced in the form-sphere are dependent on Ignorance as their Object.

Or, if in order to overcome Ignorance, we are induced to perform meritorious deeds or practise self-control—belonging to the sense-sphere—or attain the Jhānas of the form-sphere, in that case all these meritorious Karma-Formations produced thereby are dependent on Ignorance as their Decisive Support.

(Demeritorious Karma-Formations). If, however, through thinking on a state of Ignorance, greed or any other demeritorious phenomena are springing up, so are these demeritorious Karma-Formations dependent on Ignorance, are conditioned through Ignorance by way of Object.

Or, if we pay that state of Ignorance as object great attention, concentrate our mind on it, and enjoy it by way of greed etc., then Ignorance is to these demeritorious Karma-Formations a condition by way of Predominating Object (*ārammaṇādhipatī*, s. 2 & 3), and by way of Decisive Support by way of Object (*ārammanūpanissaya*, s. 9 (1)).

Or, if blinded and impelled by Ignorance one commits crimes, or any other demeritorious actions, then these demeritorious Karma-Formations are conditioned through Ignorance by being their Decisive Support.

To the demeritorious Karma-Formation (volitions, *cetanā*) of the immediately-following and repeatedly-arising impulsive moments (*javana*, s. 11) Ignorance is a condition by way of Proximity, Contiguity, by way of Decisive Support through Contiguity (s. 9 (2)), by way of Frequency (s. 12), Absence (s. 22), and Disappearance (s. 23).

Whilst doing any demeritorious action, at that moment Ignorance is to the associated demeritorious Karma-Formations a condition by way of Root, Co-nascence, Mutuality, Support, Association, Presence and Non-Disappearance.

(Imperturbable Karma-Formations) To the imperturbable Karma-Formations Ignorance may be a condition only by way of Decisive Support. If, namely for the purpose of overcoming Ignorance, we produce the 4 Jhānas of the Formless sphere,



then these Imperturbable Karma-Formations of the formless-sphere depend on Ignorance as their Decisive Support.

In the Sutta it is said :

"When there exists body, speech and mind, then, conditioned through volition (*cetanā*) expressed by body, speech and mind, there arises to oneself pleasure and pain (in the future).

"Through Ignorance one produces either oneself such Karma-Formation by body, speech, or mind, through which there arises to oneself pleasure and pain, etc. In all these cases one is guided by ignorance. Through the total fading away and extinction of Ignorance, however, there will be no body, speech, or mind, through which there arises to oneself pleasure or pain (in the future)" (Nid. Samy. No. 25).

Here I wish to call attention to the fact that Ignorance, though being the main condition, is in no way the only condition to the Karma-Formations, and so are the Karma-Formations to Consciousness etc., etc. Each of the 12 conditionally-arising phenomena of the Paṭicca-Samuppāda are depending on various conditions besides those given in the formula, and all are interrelated and interdependent in manifold ways.

## II. Through the Karma-Formations is conditioned Consciousness (*sankhāra-paccayā viññāṇam*).

Here by Consciousness (*viññāṇa*) are meant only those classes of consciousness which are the results (*vipāka*) of wholesome or unwholesome Karma done in former existence, namely:—eye-, ear-, nose-, tongue-, body-consciousness (i.e. visible sensation, audible sensation etc.) with either desirable or undesirable objects (according to whether they are the results of wholesome or unwholesome Karma) ; further the Mind-element (*mano-dhātu*)—i.e. Recipient Consciousness (*sampaticchana-citta*) being either the result of wholesome or unwholesome Karma—; further the karma-resultant Mind-consciousness-element (*mano-viññāṇa-dhātu*) being unaccompanied by moral roots—i.e., the Investigation-Consciousness

(*santīraṇa-citta*) which as result of wholesome Karma is accompanied either by gladness or indifference, and as result of unwholesome Karma is accompanied by indifference ;— further those karma-resultant lofty states of consciousness which are accompanied by moral roots, greedlessness and hatelessness (*alobha, adosa*), and either associated with knowledge or not, accompanied by gladness or indifference, premeditated or not ; further the karma-resultant consciousness in the form and form-less sphere of existence due to the Jhānas practised in a previous birth (cf. *Dhamma-Saṅgaṇi*, or my Guide through the *Abhidhamma Piṭaka*, I).

Nowhere in all the canonical *Abhidhamma* Books—as I have for the first time pointed out in my Guide through the *Abhidhamma-Piṭaka*—do we find mentioned those different momentary stages in the process of a single unit of consciousness (*citta-vīthi*, consciousness-process). They are to be found only in the scholastic literature of the commentators. According to them the following stages are to be distinguished in the process of sensuous experience, for instance eye-consciousness :—

As soon as the visible object enters the field of presentation, there occurs in (1) Subconsciousness (*bhavanga*), (2) a Perturbation (*bhavanga-calana*) and (3) a Breaking-off of Subconsciousness (*bhavangupaccheda*), which in rapid succession is followed by, (4) Advancement to the threshold of the sense stimulus (*pañca-dvādvajjana*), (5) Eye-consciousness (*cakkhu-viññāṇa*), (6) Recipient consciousness (*sampatticchana-citta*), (7) Investigating consciousness (*santīraṇa-citta*), (8) Determining consciousness (*voṭṭhappana-citta*), (9) the Impulsive moments (*javana-citta*), and finally (10) the Registering consciousness (*tad-ārambha*, lit. 'that object') after which the whole sinks again below the threshold of full consciousness, and gets immersed in Sub-consciousness.—6 is called Mind-element (*mano-dhātu*), 7-10 Mind-Consciousness-element (*Mano-viññāṇa-dhātu*).

Hence the Karma-Formations are to all the above karma-resultant classes of consciousness a condition by way of Karma (s. 13), and thus also a condition by way of Decisive Support. For it is said in the *Tika-Paṭṭhāna*: "Wholesome and Unwholesome Karma (*Pāli kamma*) is to its result (*vipāka*) a condition by way of Decisive Support."

The 5 classes of sensuous consciousness (eye-consciousness etc.), as well as Recipient consciousness, and joy-accompanied



Mind-Consciousness-element (*mano-viññāṇa*), are in this 'five group existence' (s. IX) functioning only during life-continuity, whilst the remaining classes of consciousness are in all the 3 spheres functioning during life-continuity, as well as at the moment of conception, according to circumstances.

Thus, the Karma-Formations are to Rebirth-consciousness (*paṭisandhi-viññāṇa*) a condition by way of Decisive Support.

Rebirth-consciousness, which, of course, is a mind-consciousness (*mano-viññāṇa*), arises at the very moment of conception.

In the Sutta it is said: "Once all Ignorance and Clinging are extinguished, neither karmically meritorious, nor demeritorious, nor imperturbable Karma-Formations are produced, and thus no consciousness will spring up again in a new mother's womb" (Nid. Samy. No. 51).

III. Through Consciousness conditioned are Corporeality and Mentality (*viññāṇa-paccayā nāma-rūpaṃ*).

"For, if consciousness were not to appear in the mother's womb, would there in that case Corporeality and Mentality arise?" (Nid. Samy.). "Just as two bundles of reed leaning one against the other, so are Corporeality and Mentality dependent on Consciousness." (Nid. Samy. No. 67).

Mentality (*nāma*) refers here only to 3 of the mental groups, i.e. karma-resultant feeling, perception, and mental formations, as the 4th, the consciousness-group, serves here as the condition to the 3 other groups and corporeality (apart from the Paṭicca-Samuppāda formula, Mentality or *nāma* is a name for all the 4 mental groups).

Corporeality (*rūpa*) comprises the 4 primary physical elements—solid, liquid, heat, motion, and all the corporeal phenomena derived therefrom.

In the Sutta it is said:

"Feeling, perception, volition, sense-impression, mental reflection: these are called Mentality. The 4 primary elements and the corporeality derived therefrom: these are called corporeality." (Majjhima-Nikāya 9).

The 5 groups, i.e., the 4 mental groups and the Corporeality group, are minutely explained in Visuddhi-Magga, XIV.

(Mentality). At conception, as well as during life-continuity, Rebirth-Consciousness and the other karma-resultant classes of Consciousness, are to the simultaneously arising 3 mental groups ('Mentality') a condition by way of Co-Nascence (s. 6), Mutuality (s. 7), Support (s. 8) Association (s. 19), Karma-Result (s. 14), Nutriment (here consciousness ; s. 15), Faculty (mind-faculty ; s. 16), Presence (s. 21), and Non-Disappearance (s. 24).

(Corporeality) Consciousness is to the 6 physical sense-organs (Corporeality) as soon as they arise, a condition by way of Co-Nascence, Karma-Result, Nutriment, Faculty (mind-Dissociation (s. 20), Presence, Non-Disappearance and Mutuality. To the remaining corporeal phenomena it is also a condition in the above ways, excepting only Mutuality.

Karmic Consciousness, i.e. consciousness accompanied by rebirth-producing wholesome or unwholesome volitions—i.e. the stage of Impulsive moment ; s. II—is to the karma-produced Corporeality (i.e. the physical changes arising from moment to moment during life-continuity) a condition by way of Decisive Support (s. 9).

There are many more ways, in which the numerous Corporeal and Mental phenomena are dependent on the various kinds of karma-resultant Consciousness. A detailed explanation is given in Paṭṭhāna.

IV. Through Corporeality and Mentality conditioned are the 6 'Bases' of consciousness (*nāma-rūpa-paccayā saḍāyatanaṃ*).

The 6 Bases (*āyatana*) are a name for the 5 physical sense-organs (eye, ear, nose, tongue, body) and the Mind-Base (*manāyatana*), the latter being a collective term for the 5 kinds of sense-consciousness (eye-consciousness etc.), the mind-element (Recipient consciousness) and the mind-consciousness-element. Cf. II.



As condition to the Bases, Mentality (*nāma*) again refers to the above-mentioned 3 mental groups, whilst Corporeality (*rūpa*) refers to the 4 primary physical elements, the 6 physical seats (*vatthu*) of consciousness (i.e. eye, ear, nose, tongue, body, and physical seat of mind)\* and the physical life-faculty.

(Mentality) The 3 mental groups ('Mentality') are a condition only to the 6th Base, the mind-Base (*manāyatana*), as it is said in Vibhanga: "Through Mentality (*nāma*) conditioned is the sixth Base (*nāma-paccayā-chaññhāyatana*)."

At the moment of conception the 3 mental groups (Mentality') are to the mind-Base a condition in at least 7 ways, i.e. by way of Co-Nascence (6), Mutuality (7), Support (8), Association (19), Karma-Result (14 ; s. II), Presence (21) and Non-Disappearance (24).

At conception some Mental phenomena ('Mentality') may be to the Mind-Base also a condition by way of Root (as karmically neutral greedlessness etc., included in the group of mental Formations), some may be a condition by way of Nutriment (as Mind-Volition and Mind-impression ; s. 15).

Also during life-continuity, karma-resultant Mentality is to the Mind-Base a condition in the above ways, whilst the non-karma-resultant (meritorious etc.) Mentality is to it a condition in the above ways, excepting only Karma-result ; and some non-resultant (meritorious etc.) Mental phenomena may be to it a condition by way of Root, some by way of Nutriment.

Karma-resultant Mentality founded on the 5 sensitive organs (e.g. Feeling or Perception produced through eye-impression, ear-impression, etc.) is during life-continuity to the 5 physical sense-organs ('Bases') a condition by way of Post-Nascence (11), Dissociation (20), Presence (21), and Non-Disappearance (23).

Also karmically wholesome and unwholesome Mentality is to the 5 physical sense-organs ('Bases') a condition in the above four ways.

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\* The five first seats (eye, ear, etc.) are at the same time identical with the 5 physical Bases of consciousness.

(Corporeality) The physical seat of mind (included in 'Corporeality') is at the moment of conception, to the Mind-Base a condition by way of Co-Nascence, Mutuality, Support, Dissociation, Presence, and Non-Disappearance. The mind is functioning from the very first moment of conception of a being. Hence, at conception, and only at conception, does the physical organ of the mind arise simultaneously with mind-consciousness ('Co-nascence'), both being conditions one to another, whilst the physical organ of the mind is a Support (or foundation) to the Mind-base by its Presence and Non-Disappearance.

The 4 primary physical elements, i.e. the solid, liquid, heat and motion (included in 'Corporeality', are to any of the 5 physical sense-organ Bases (i.e. eye, ear, etc.), as soon as the latter arises, a condition by way of Co-Nascence, Support, Presence and Non-Disappearance. Of the 5 sentient organs only the body-sensitivity appears at conception, hence simultaneously with the four elements ('Co-Nascence'), whilst the other organs are appearing later on. The existence of all these 5 physical Bases, however, is dependent on the Support, Presence and Non-Disappearance of the 4 primary physical elements.

The physical Life-Faculty (included in 'Corporeality') is, at conception and during life-continuity, to the 5 physical sense-organ Bases (eye, ear etc.) a condition by way of Presence, Non-Disappearance and Faculty. In other words, the 5 sense-organs are dependent on the Faculty of physical life, on its Presence and Non-Disappearance.

Bodily Nutriment (included in 'Corporeality') is to the 5 sense-organ Bases, during life-continuity, a condition by way of Presence, Non-Disappearance and Nutriment. In other words, the 5 sense-organs can exist, only as long as the material nutriment is present.

The 5 physical sense-organs (included in 'Corporeality') are, during life-continuity, to the 5 kinds of sense-consciousness, as eye-consciousness etc. (included in the 'Mind-Base'; s. IV), a condition by way of Support, Pre-Nascence, Faculty, Dis-



sociation, Presence, and Non-Disappearance. In other words, these five kinds of consciousness cannot arise without the Support, the Pre-Arising, the Presence, and the Faculty of the 5 physical organs.

The physical organ of mind (included in 'Corporeality') is, during life-continuity, to Recipient consciousness and mind-consciousness (included in the 'Mind-Base' ; s. IV) a condition by way of Support, Pre-Nascence, Dissociation, Presence, and Non-Disappearance, i.e. the arising of these two kinds of consciousness depends—during life-continuity—on the Support, Pre-arising and Presence of the physical organ of the mind.

V. Through the 6 Bases conditioned is the sense-*'Impression'* (*saḷ-āyatana-paccayā phasso*).

The 6 kind of sense-*Impression* (*phassa*) are: eye-impression (visual contact), ear-impression, nose-impression, tongue-impression, body-impression, mind-impression, being either the results of wholesome or unwholesome Karma. They are associated with all the above-mentioned (s. II) kinds of karma-resultant consciousness.

(5 sense-organ Bases) The 5 physical sense-organ Bases (eye, ear, etc.) are to the corresponding 5 kinds of sense-*Impression* (eye-impression etc.) a condition by way of Support, Pre-Nascence, Faculty, Dissociation, Presence and Non-Disappearance. Here it should be remembered that the sense-organ Bases are included also in the 20 Faculties (s. 16). Sense-*Impression* cannot take place without the physical organs having 'already arisen' (Pre-Nascence), without their being 'present' etc.

(Mind-Base) Eye-, ear-, nose-, tongue-, and body-consciousness (included in the 'Mind-Base') are to the corresponding karma-resultant sense-*Impressions* a condition by way of Co-Nascence, Mutuality, Support, Karma-Result, Nutriment, Faculty, Association, Presence, and Non-Disappearance.

Here again we have to remember that consciousness and its mental concomitants, hence also sense-*Impression*, are all 'simultaneously arising' (Co-Nascence), 'Mutually conditioned',

and inseparably 'associated' with each other, and that the 5 kinds of sense-consciousness are all 'Karma-Results' and considered as 'Nutriment' (consciousness) and Faculties (s. 16).

(5 physical object Bases) The 5 physical sense-object Bases, as visible object, sound, etc., are to the corresponding 5 sense-Impressions a condition by way of Object, Pre-Nascence, and Non-Disappearance. That means, the existence of the 5 sense-Impressions depends on the existence of the 5 physical Objects, on their having 'already arisen' (Pre-Nascence), on their 'not having disappeared'. For, if the 5 physical Objects have not already arisen, no corresponding sense-Impressions will take place.

(6 object-Bases) The 6 objects, i.e. the 5 physical objects, and the mind-object (which latter may be sometimes also a corporeal phenomenon), are to mind-Impression a condition merely by way of Object, i.e. through their being its objects.

VI. Through sense-Impression conditioned is Feeling (*phassa-paccayā vedanā*).

There are 6 kinds of Feeling (*vedanā*): born of eye-impression, ear-impression, nose-impression, tongue-impression, body-impression, and mind-impression. With every kind of consciousness, Feeling is inseparably associated. Here, however, only the karma-resultant Feelings come into consideration, i.e. those Feelings which are associated with the above (s. II) mentioned classes of karma-resultant consciousness and karma-resultant sense-impressions (s. V).

The 5 sense-Impressions (i.e. eye-impression etc.) are to the corresponding 5 kinds of Feeling (i.e. born of eye-impression etc.) a condition in 8 ways, i.e. by way of Co-Nascence, Mutuality, Support, Karma-Result, Nutriment, Association, Presence, and Non-Disappearance. Here again the reader has to remember that all the mental phenomena in one and the same state of consciousness, hence also the above sense-Impressions and the corresponding five kinds of Feeling, are necessarily dependent one upon the other by their 'simultaneous arising' (Co-Nascence) their Presence, their Association, etc.



To those karma-resultant Feelings, however, which arise along with the Recipient-, Investigating-, and Registering-stage of consciousness, the 5 sense Impressions are a condition by way of Decisive Support. Cf. II, note.

Mind-Impression (*mano-samphassa*) is to the simultaneously arising karma-resultant Feelings of the sensuous sphere associated with Registering-consciousness (s. II, note) a condition in the above 8 ways (i.e. by Co-Nascence etc.).

To those karma-resultant Feelings of the 3 spheres (the sensuous-, form-, and formless-sphere) that arise at conception, in subconsciousness, and at death, as well as to those Feelings that arise along with the Registering consciousness at the mind-gate (Cf. II, note), to all those does Mind-Impression associated with the 'Advertance to the threshold of the mind' (*mano-dvārāvajjana*) constitute a condition by way of Decisive Support.

VII. Through Feeling conditioned is Craving (*vedanā-paccayā taṇhā*).

With regard to the 6 Objects, there are 6 kinds of Cravings, i.e. craving with regard to visible objects, sounds, odours, tastes, bodily sensations, and mind-objects.

If, with regard to any of these objects, Craving arises with the desire for sensual enjoyment, it is called sensuous Craving (*kāma-taṇhā*). If it is connected with the belief of eternal personal existence, it is called 'Craving for Existence' (*bhava-taṇhā*). If it is connected with the belief in annihilation of personal existence, it is called 'Craving for Annihilation' (*vi-bhava-taṇhā*).

Any Feeling associated with any karma-resultant consciousness, is to Craving a condition by way of Decisive Support, all the same whether the feeling be agreeable, painful, or indifferent. For even painful Feeling may be a condition to Craving, as dependent on painful Feeling there may arise the desire and craving, to be freed from this pain.

VIII. Through Craving is conditioned Clinging (*taṇhā-paccayā upādānam*).

The 4 kinds of Clinging (*upādāna*) are: sensuous clinging (*kāmūpādāna*), clinging to erroneous opinions (*diṭṭhūpādāna*), clinging to mere rule and ritual (*sīlabbatūpādāna*).

Sensuous Craving (*kāma-taṇhā*) is to Sensuous Clinging (*kāmūpādāna*) a condition by way of Decisive Support. To the other 3 kinds of Clinging—if associated with it—it is a condition by way of Co-Nascence, Mutuality, Support, Association, Presence, Non-Disappearance, and Root (greed); further it may be to them a condition by way of Decisive Support, in which case, of course, it cannot be co-nascent, etc.

In the Sutta it is said: "Through the total fading away and extinction of Craving, however, Clinging is extinguished, through extinction of Clinging the Process of existence is extinguished, through extinction of the Process of Existence Rebirth is extinguished, through extinction of Rebirth Decay and Death, sorrow, lamentation, pain, grief and despair are extinguished. Thus comes about the extinction of this whole mass of suffering." (Nid. Samy.).

IX. Through Clinging is conditioned the Process of Existence (*upādāna-paccayā bhavo*).

The Process of Existence (*bhava*) is of 2 kinds:—(1) Karma-Process (*kamma-bhava*), being the active side of existence; and (2) Rebirth-Process (*uppati-bhava*), being the passive (re-active), karma-resultant, side of existence.

(1) The Karma-Process consists of rebirth-producing volitions (*cetanā*) and the therewith associated phenomena, as greed etc., which all, combined together, are to be considered as Karma, or Action (Pāli *kamma*). As it is said in Vibhanga:—"What on that occasion is the Karma-Process? It is the meritorious, demeritorious, and imperturbable karma-formation (s. I). This is called the Karma-Process. Moreover all action leading to rebirth is called Karma-Process."

Hence, 'Karma-Process', i.e. active Karma, is a collective name for Volition (*cetanā*) and all the mental phenomena associated therewith, whilst the 2nd link of the formula, the



Karma-Formations (*sankhāra*), according to the Patisambhidā-Magga (Nāpakathā No. 4) designate the rebirth-producing Volitions (*āyūhana-sankhāra*) only.

By the way, the volitions (*cetanā*), being often spoken of as the dominating and active factors amongst all the various phenomena belonging to the group of Sankhāras ('Formations'), it would not be quite wrong, to call this group the group of Karma-Formations. It is really this group that makes up Karma and character.

(2) The Rebirth-Process, in short, comprises the karma-resultant (*vipāka*) groups of existence. In Vibhanga VI it is said:—"What on that occasion is the Rebirth-Process? There is the process of existence in the sensuous sphere, in the form-sphere, the formless sphere, the perception-sphere, the non-perception-sphere, the neither-perception-nor-non-perception-sphere, in the one-group sphere (*i.e.* of the unconscious beings, possessing only one group, the Corporeality-group; rebirth in that sphere is caused by the attainment of the 4th Jhāna) the five-group sphere (*i.e.* the sense-sphere and form-sphere): this is called the Rebirth-Process of Existence."

For example, through Sensuous Clinging (*kamūpādāna*) one may produce a meritorious or demeritorious Karma-Process that causes Rebirth in the sensuous sphere. Or, through sensuous clinging to happiness and joy (which one hopes to find in the form—or formless-sphere) one might practise the Jhānas of the form—, or formless sphere, and thus be reborn in that special sphere. In that case Sensuous Clinging would be the condition to that meritorious Karma-Process that caused Rebirth in one of these spheres.

Or, owing to Clinging to Erroneous Opinions (*diṭṭhūpādāna*), e.g. to the belief that the Ego becomes destroyed in a certain of the three spheres, one produces a Karma-Process, that causes Rebirth in that special sphere. Thus, the Clinging to Erroneous Opinions is a condition to that Karma-Process, that causes Rebirth in one of these 3 spheres.

In a similar way, also Clinging to mere Rule and Ritual (*śilabbatūpādāna*) and Clinging to the Ego-Belief (*atta-vādūpādāna*) may be a condition to such a Karma-Process that causes Rebirth in one of these 3 spheres.

To the existence in the form—and the formless-sphere as well as to the wholesome Karma-Process and the Rebirth-Process included in the sensuous sphere, this fourfold Clinging is only a condition by way of Decisive Support.

In the Sensuous Existence, these 4 kinds of Clinging, are to the unwholesome Karma-Process, if associated therewith, a condition by way of Co-Nascence, Mutuality, Support, Association, Presence, Non-Disappearance and Root (greed); but if dissociated therewith, merely a condition by way of Decisive Support.

X. Through the Process of Existence is conditioned Rebirth (*bhava-paccayā jāti*).

Birth (*jāti*) is here explained as the manifestation of the 5 groups of existence (corporeality, feeling, perception, mental formations, consciousness) at conception, which in the world of men takes place in the mother's womb.

By the Process of Existence (*bhava*) in this connection, i.e. as the condition to Rebirth, we have to understand the Karma-Process of Existence (*kamma-bhava*).

This Karma-Process is to Rebirth a condition by way of Karma, and hence by way of Decisive Support (s. II).

To the question, how one could know, whether the Karma-Process is really the condition to Rebirth, Visudhi-Magga XVII gives the following answer:—

“Though the outward conditions may be absolutely the same, there still can be seen a difference in the beings with regard to the qualities, as wretched, noble, etc. Even though the outward conditions, such as sperma and blood of father and mother, may be the same, there still can be seen that difference between the beings, even if they be twins. This difference cannot be without a cause, as it can be noticed at any time, and in any being. It can have no other cause than



the Karma-Process. And as in the life-continuity of those reborn beings no other cause can be found, it must be due to the Karma-Process. Karma (action) namely is the cause for the difference amongst beings with regard to high and low etc. Therefore the Buddha has said: "Karma divides the beings into high and low" (*Majjhima-Nikāya*, 135). In this sense we should understand that the Process of Existence is the condition to Rebirth."

That in this ever and ever repeated process of Rebirth, in the absolute sense, no self, no Ego-entity is to be found besides these conditionally arising and passing phenomena, this truth is expressed by the Buddha in the words:—

"To believe that the doer of the deed be the same as the one who experiences its result (in the next life): this is one extreme. To believe that the doer of the deed, and the one who experiences its result, be two different persons: this is the other extreme. Both these extremes the Perfect One has avoided and taught the truth that lies in the middle of both, to wit: Through Ignorance conditioned are the Karma-Formations, through the Karma-Formations is conditioned Consciousness, . . . . . through Rebirth are conditioned Decay and Death, sorrow, lamentation, pain, grief and despair." (*Nid. Saṃy. No. 46*).

"No doer of the deeds is found,  
No one who ever reaps their fruits.  
Empty phenomena are there.  
Thus does the world roll on and on.  
"No god, no Brahma, can be found,  
No maker of this wheel of life.  
Empty phenomena are there,  
Dependent on conditions all."

(quoted in *Visuddhi-Magga XIX*).

XI. Through Rebirth conditioned are Decay and Death (*jāti-paccayā jarā-maraṇam*).

Where there is no Rebirth, there is no Decay and Death,

no sorrow, lamentation, pain, grief and despair. But where there is Rebirth, there also is Decay and Death. Thus Rebirth is to Decay and Death, etc. a condition by way of Decisive Support.

The following diagram shows at a glance the relationship of dependence existing between three successive lives :—

Past	1. Ignorance ( <i>avijjā</i> )	Karma-Process ( <i>kamma-bhava</i> )
	2. Karma-Formations ( <i>sankhāra</i> )	
Present	3. Consciousness ( <i>viññāṇa</i> )	Rebirth Process ( <i>uppati-bhava</i> )
	4. Corporeality & Mentality ( <i>nāma-rūpa</i> )	
	5. The 6 Bases ( <i>āyatana</i> )	
	6. Sense-impression ( <i>phassa</i> )	
	7. Feeling ( <i>vedanā</i> )	
	8. Craving ( <i>taṇhā</i> )	Karma-Process ( <i>kamma-bhava</i> )
	9. Clinging ( <i>upādāna</i> )	
	10. Process of Existence ( <i>bhava</i> )	
Future	11. Rebirth ( <i>jāti</i> )	Rebirth Process ( <i>uppati-bhava</i> )
	12. Decay & Death ( <i>jarā- māraṇa</i> )	

1-2 are really identical with 8-10, as each of these 2 groups represents the Karma-Process, containing the 5 karmic causes



of rebirth, to wit: Ignorance, Karma-Formations (rebirth-producing volitions), Craving, Clinging, and Karma-Process (*avijjā, saṅkhāra, taṇhā, upādāna, kamma-bhava*).

In the same way, 3—7 are identical with 11-12, as each of these 2 groups represents the Rebirth-Process, containing the 5 Karma-results, to wit: Consciousness (rebirth etc.), Corporeality and Mentality (conception), the Bases, sense-Impression, Feeling (*viññāṇa, nāma-rūpa, āyatana, phassa, vedanā*) (*Paṭi-sambhidā, Nānakathā No. 4*).

“Five causes were there in the past,  
Five fruits we find in present life,  
Five causes do we now produce,  
Five fruits we reap in future life.”

(quoted in Vis. Magga, XVII).

In Nid. Saṃy. No. 34 there are given 77 kinds of knowledge regarding the Paṭicca-Samuppāda. They form 11 groups, corresponding to the 11 propositions of the formula, each with 7 kinds of knowledge. As all the 11 groups are in every respect throughout analogous, I am giving here only the first group of seven kinds of knowledge, namely:

- (1) That through Ignorance the Karma-Formations are conditioned ;
- (2) that, if there is no Ignorance, there also are no Karma-Formations ;
- (3) that also in the past the Karma-Formations were conditioned through Ignorance ;
- (4) that, if there had been no Ignorance, there also would have been no Karma-Formations ;
- (5) that also in the future the Karma-Formations will be conditioned through Ignorance ;
- (6) that, if there will be no Ignorance, there also will be no Karma-Formations ;
- (7) that even one's knowledge of the Fixity of the Law is subject to decay, disappearance, waning and cessation.

## REPORT OF THE PROCEEDINGS OF 2nd GENERAL PAN-PACIFIC CONFERENCE OF YOUNG BUDDHIST ASSOCIATIONS

### RECEPTION TO THE DELEGATES AT THE HIBIYA AUDITORIUM.

On Tuesday July 17, the Japanese Federation of Young Buddhist Associations organised an impressive Reception in honour of the Foreign Delegates at the Hibiya Public Hall, at 3 in the afternoon.

The Reception commenced with the singing of songs by the Choir attached to the Federation. Dances were also held. Welcome addresses were next given by the Rev. Ichino Shibata, Dr. Hitoshi Ashida, M.P., President of the Japan Times, and Dr. Benkyo Shiio.

There were over two thousand persons representing various countries at the meeting which opened at 3-30 P.M. The curtain slowly lifting up revealed the figures occupying the platform with their various costumes. There was a loud and long applause in honour of the Delegates. Behind the assembled Chief Delegates there could be seen the National Flags of their countries—of China, Great Britain and Japan, Manchoukuo, Siam, and the United States. The other Delegates were assigned places in the Hall, a cardboard identifying each country represented by them. The Choir consisting of 150 girls in beautiful uniforms opened the programme with songs in honour of the Buddha. They occupied the left of the Stage.

At the extreme end of the Platform there were a number of Buddhist priests in robes of silver colour, each wearing a head dress. They played the Japanese flute and drum when the "Raisan-Mai" or "Dance in praise of Lord Buddha" was given by the Choir girls mentioned above.

Dr. Ashida pointed out the intensification of international problems which has occurred since the first Conference, held in 1930. He then referred to the unity of spirit which seemed



to prevail in the Assembly inspite of sectarian differences and geographical distance which separated the Delegates attending the Conference. Dr. Ashida spoke of the rationality of Buddhism, holding it as a ground of special appeal in an age of increasing scepticism.

The Rev. I. Shibata, President of the Pan-Pacific Conference, in welcoming the Delegates, recalled his pleasant memories in connexion with the First Conference held in Honolulu four years ago when he, as one of thirty seven Japanese Delegates, had enjoyed the hospitality of the Hawaiian Buddhists. There were Delegates from six countries to that Conference. The number had more than doubled and the Representatives on the occasion of the second Conference were far more numerous. He solicited the co-operation of the Delegates in whose honour Receptions had been arranged in Kyoto, Osaka, and other places, to promote the cause of international friendship and understanding and thus to avert the crisis about which apprehensions are frequently expressed.

Professor B. Shiio of Taisho University who followed with a welcome address, dwelt upon the international character of Buddhism which had been originally taught in India 2,500 years ago by Sakyamuni. The speaker referred to this great religion as the most powerful influence in solving the complicated questions of international significance which were now pressing forward for some immediate settlement.

#### DELEGATES INTRODUCED.

On the conclusion of the Addresses of welcome by various speakers, the Delegates were introduced in the following order by Mr. Dokit Ito, Professor at Waseda University—those from China, from Canada, from India, Burma, and Ceylon, from Singapore, Manchoukuo, and Siam, from Hawaii, the United States, Taiwan and the South Sea Islands.

Indian Delegates attracted more than ordinary attention in their yellow robes and white turbans. The costume of the woman Delegate from Burma was highly appreciated. The

Manchoukuo Delegates in their flowing yellow garments also attracted a good deal of attention.

## PROCEEDINGS OF THE CONFERENCE.

### 1ST DAY OF THE CONFERENCE.

The Second General Conference of the Pan-Pacific Young Buddhist Associations was declared open in the midst of impressive ceremonies on July 18, 1934, at the central Hall of the majestic Tsukiji Temple, Tokyo. About a thousand representatives from the different Pacific countries were present. There were another 500 guests belonging to every phase of public life in Japan. Along with them could be seen notable members of the Japanese Government like Mr. Genji Matsuda (Minister of Education). Mr. M. Kosaka, Governor of Tokyo, Mr. Torataro Ushizuka (Mayor of Tokyo), and others.

The proceedings commenced with the singing of some hymns in English and Japanese, which seemed to build a bridge between the ancient world and the modern. That feeling was still further strengthened by the introduction of Piano and Violin as accompaniments to the songs in English. A series of National Anthems, representing all those present as delegates, were offered, the Kimigayo, Japan's national anthem coming first. As the songs were being sung, the standards belonging to the Y. M. B. A.'s of the particular country thus honoured were carried to the dais by their respective chief delegates.

This was followed by the taking of the *Tisarana* led by Mr. Devapriya Valisinha, Chief delegate of the Maha Bodhi Society.

After this the Chief delegates of different countries presented their messages. The message of the Maha Bodhi Society, written in Pali on palm leaf and enclosed in beautifully worked Ceylon wood, was read by Mr. Devapriya Valisinha.



Rev. Ichino Shibata, who presided over the Opening Ceremony, observed in his speech that it had a twofold task to perform. In the first instance it was to advance the cause of Buddhism by which the fusion of the East and the West would take place, and in the second, to remove the causes of international crisis. The speaker added that, although such a task could not be easily accomplished, the Buddhist consciousness unifying the delegates coming from different countries would certainly tend to the growth of that spirit of co-operation on which the success of the programme would depend.

The Right Rev. Sonyu Otani, who was elected Honorary President of the Conference, spoke next. He referred to three classes of problems as those in which men were chiefly interested—practical problems, problems of an international character, and problems which are socially significant. The speaker explained that by practical problems he meant those which bore on life, society, nation, and the world at large. He pointed out the necessity of avoiding purely abstract speculations. He now proceeded to discuss the importance of religion and co-operation for solving international problems. The Conference, the speaker asserted, would afford opportunities for the cultivation of friendliness with countries bordering on the Pacific Ocean. By social problems the speaker intended to mean the need of a re-orientation towards Buddhism, stimulating the sense of responsibility in every individual to act conformably to the teachings of the Buddha. The Rev. S. Otani informed his audience that Japan's Imperial Government, especially the Departments of Foreign Affairs and Education, had given their whole-hearted support and assistance to the Conference.

At 1-30 P.M. the foreign delegates paid a visit to the Palace where they were received by a representative of the household ministry.

The delegates were invited by Mr. Koki Hirota, the Foreign Minister, to a Garden Party held in their honour at

three o'clock in the afternoon at the Official Quarters of the Prime Minister.

In the evening the Conference met again and elected the Chairman, and Vice-Chairmen of the Conference. Prof. K. Omura was elected Chairman and Mr. Devapriya Valisinha, Chief Vice-Chairman. The Conference was then addressed by many speakers.

Mr. Mamoru Shigemitsu, Vice Minister of Foreign Affairs, dilated upon Buddhism as a source of the world's peace and harmony and as a powerful agent of culture and enlightenment. He called upon the delegates to join hands together to fulfil the peaceful mission of their great religion.

Mr. Torataro Ushizuka, Mayor of Tokyo, dwelt upon the peculiar difficulties of the present era—the ever-increasing sense of insecurity through the intensification of international problems and the change in public morals. He asserted that the road to peace and happiness lay through the humanitarianism and righteousness taught by Buddhism. The speaker appealed to the audience to make every effort to realize the object of the Conference to deepen the spiritual life of mankind as well as to secure its permanent welfare.

Mr. Tokiyasu Sugawara, "Kwancho" of the Kenchoji School of the Rinsai sect, referred to the post-War complications in the European situation and spoke of Japan's responsibility for her lofty mission of propagating justice and humanity all over the world. The speaker concluded on a note of optimism regarding the work the Conference would be able to do.

Mr. Gyozei Asakura, Chairman of the Kyoto Preparatory Committee, offered his greetings to the delegates and requested them to endeavour to make the Conference a success.

Mr. Masayasu Kosaka, Governor of Tokyo Prefecture, expressed his apprehension that the world situation was becoming everyday worse for the maintenance of peaceful relations on account of the evil effect of fear and jealousy among the nations. The speaker pointed out the



devastating effect of a war with the appliances which Science has now made available for the use of those who would go to war. In the light of recent developments the speaker found the Conference most well-timed and hoped that a friendly understanding emerging from the Conference would secure the peace of the world.

H. E. Genji Matsuda, Minister of Education, defined the essence of Buddhism as mercy and benevolence to all and the promotion of world peace. He spoke about the way the world had been benefited by Buddhism, and also, how its influence could be traced in every phase of Japan's spiritual life and civilisation. He expressed his happiness that the Buddhists from different countries, inspite of all their differences, had assembled in a spirit of friendly co-operation to advance the cause of Buddhism. He ended by the expression of a wish that the representatives would succeed in contributing to the the welfare of the world by their combined efforts.

Tansai Terakawa, Delegate from U. S. A., emphasized the importance of peaceful relations between Japan and America. Continuing the speaker observed "We believe that all of you will easily perceive it to be very reasonable and natural for those who have been born in and brought up by these two countries, Japan being their mother and America their father, to regard the problem of peace between these countries as one which concerns them vitally ; and to desire from the bottom of their hearts their mutual friendship as a guarantee of their peace". The speaker concluded with these valuable remarks: "Friendship is the keynote to the maintenance of world peace ; there will occur no hostilities among the peace-loving nations. Wisdom and intelligence will assure a permanent peace. I fervently hope that all the delegates attending the Conference will do their utmost in maintaining the world's peace."

## MEETING AT THE ASAHI AUDITORIUM.

The Ashahi auditorium was packed to its full capacity when a meeting was held there at 7 P.M. on July 18, to celebrate the occasion of the Pan-Pacific Conference being convened in Tokyo. It continued till 10 P.M. and was pronounced a great success. It was addressed by no less than ten Delegates.

*Dr. Keik Yabuki* spoke on "International Buddhism and National Buddhism" and in the course of his speech made the following observation "Just as Buddhist statues differ according to different nations, so does Buddhism vary in some of its important features from country to country. If Indian Buddhism is the trunk of a great tree, Chinese Buddhism is its leaf, and Japanese Buddhism its flower." The speaker went on to show that Buddhism is the first religion in history to achieve internationalism. It does not depend upon the power of god, but follows the spirit of humanity. "The Empire of Japan," he observed "progressed to the rank of a world power by the help of Buddhism which has become one with the flesh and blood of the Japanese people".

*Mr. Devapriya Valisinha* spoke on "Buddhist India," and the lecture was ably interpreted in Japanese by Revd. S. Ogata (the lecture is published elsewhere).

*Mrs. M. J. Nyce (Burma)*—Mrs. Nyce expressed her great pleasure in having met her co-religionists in Japan with whom she felt herself united as with her own brothers and sisters after a period of long absence. Referring to the doctrine of Kamma, the speaker remarked that she must have done many acts of merit to have been able to attend the Conference in Japan. She said she would carry her impressions of Japan when she went back to her country and cherish them as a dear possession. Burma too resembled Japan in the prevalence of Buddhism and in the names of her various Buddhist organisations which were similar to those in Japan.



*Phya Srishtikar Banchong (Siam)* congratulated Japan on her leadership in convincing the world that peace could be established and maintained through the dissemination of Buddhist principles. The speaker went on to say that Buddhism was the State Religion in Siam, patronized by the King and existing with Hinduism and Mahomedanism without giving rise to any bitter hostility or misunderstanding. Under the supervision of the Religious Bureau of the Department of Education instruction in Buddhism in the Siamese Schools has lately been made compulsory. All boys above 11 years of age are admitted to these Schools. Buddhist festivals are all duly observed in Siam, and books giving correct expositions of the sacred doctrines are daily pouring out of the press.

*Juan Tsu-Yang (China)* explained how Buddhism in Japan had been a gift of China in the past, although of course its original home was India. In appearance a man, the speaker continued, Sakyamuni, the founder of Buddhism, had the most merciful and saintly disposition. By cherishing this spirit, therefore, one could realize the Teaching of the Great Master. He concluded with the observation that a basis of international co-operation was necessary for bringing Buddhism to its complete expression giving reality to its spirit and teaching.

*Mr. Ju Kuang* identified true happiness with Buddhism. The crisis which has appeared on the stage of world politics as a constant menace to peace and happiness is the result of turning away from the spirit of Buddhism for the sake of selfish ends of aggrandisement. The speaker emphasized the importance of Buddhism in regaining sanity of outlook and securing the cause of peace.

*Mr. William Magistrate* referred to a passage in Emerson where the great thinker and philosopher has spoken of the spirit of Buddhism as a link between Eastern and Western Cultures. The speaker described the increasing kinship of spirit he has felt with Japan ever since his conversion to Buddhism. In the past, the speaker continued, Buddhism had

played a role of universal enlightenment and he expressed the belief that Japan would be able to introduce it in America, thus ushering in a new era in the history of civilization.

*Mr. Ecker Man*, speaking on behalf of the Esperanto Association, expressed the hope that Esperanto might be popularised on occasions like that of the Conference, as a universal language. It was his belief that the medium would be perfectly suitable for the propagation of Buddhism in the west.

#### 2ND DAY OF THE CONFERENCE.

The Conference met next day at the same place at 8.45 A.M. *Mr. Koben Tsunemitsu* gave an address which was followed by the reading of the "Three Refuges" in Pali by *S. Jinavansa Swamy*. The Report of the last year's work in connexion with the Conference by a Preparatory Committee was now read by *Mr. Komura*. One hundred and twenty-six proposals submitted by various Buddhist Organisations were placed in the hands of five Committees for discussion and report.

#### COMMITTEE MEETINGS.

##### *Committee No. 1.*

It discussed the fundamental nature of Buddhism and referred the subject for arriving at a conclusion to a special Committee. The results of all the discussions are embodied in the following definition:—"Buddhism should make Nirvana (Satori) its ideal and seek to observe faithfully the Way of the Bodhisatta."

The Committee next recommended the following:—A closer co-operation between the Young Men's Buddhist Associations and the old Buddhist organisations; the Hawaiian proposal for clarifying the relations between young Buddhist movements and denominational standpoints; annual observance of the Buddha-day by Y. M. B. As.; translation of Pāli Buddhist Scripture into Japanese for inclusion in the curricula



of studies in literature and philosophy at the different Universities in Japan ; exclusion of superstitions and vulgar religious rites ; composition of original Buddhist songs ; maintenance of the dignity and honour of Buddhism in all performances on the stage and the screen.

*Committee No. 2.*

The plan of exchange lecturers between learned Buddhist Bodies in different parts of the world was adopted. After some other business the Committee recommended "To the World of Right Religion" as the motto for young Buddhists.

*Committee No. 3.*

The following are some of the recommendations made by this Committee. That a number of Japanese Buddhists be trained for serving abroad as missionaries of Japanese or Oriental Culture.

That young religious teachers be sent to the South Seas for the propagation of Buddhism. The Committee further recommended the creation of a Buddhist Workers' Board and the establishment of an International Bureau of Buddhist Scriptures translation.

#### BUDDHA GAYA QUESTION

The question of the recovery of Buddha-gaya gave rise to a lively discussion in the course of which the following proposals emanated—

(i) To start a movement for the restoration of Buddha-gaya.

(ii) To restore the sacred places to Buddhism by means of a world-wide movement to be initiated by the Y. M. B. As. in different countries.

(iii) To seek the restoration of Buddhagaya.

The proposals received very careful consideration at the hands of the Committee as they seemed to involve some political problems of no mean importance. Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, in initiating the discussion on the subject declared emphatically that it

was the one supreme duty of Buddhists everywhere in the world to recover the sacred places of their religion and repudiated the idea that the matter had anything to do with politics, for it was a purely religious question.

Mr. M. N. Nyoe of Burma who seconded the resolution in an excellent speech put forward three proposals for effecting the restoration of Buddha Gaya. They were :—

(1) To request the Indian Government for the recovery of the place.

(2) To purchase the site from the Hindus.

(3) To request the Hindu Mahant to return the Temple to the Buddhists.

The last two proposals were turned down as useless. The first one was accepted as a practical suggestion. The necessary funds, it was resolved, should be contributed by young Buddhists. A special Committee was now appointed to draft the Resolution for its final adoption by the General Assembly of the Pan-Pacific Conference.

#### *Committee No. 4.*

The following were among the most important questions on which this Committee made recommendations :—

1. Promotion of international peace.
2. Removal of racial prejudices.
3. Farm Relief.
4. Buddhist Social Policy.
5. Buddhism and internationalism.

The following Resolutions, recommended by this Committee, were finally adopted by the Pan-Pacific Conference.

#### PROMOTION OF WORLD PEACE.

That, with a view to improving the unbalanced condition of civilization among the Pacific nations and to deepening their sympathetic understanding of each other's religions, manners, and languages, a Pan-Pacific League of Young Buddhist Associations be organised as an essential step for the promotion of world peace, thus facilitating the exchange



of ideas among young Buddhists and strengthening their spiritual union.

The following measures were accepted for an effective realisation of this Peace programme :—

(a) There shall be religious differences but mutual respect combined with a desire for friendly co-operation in the cause of social improvement.

(b) The different Governments be advised to establish the international principles bearing on the equalisation of benefits from natural resources, freedom of trade and immigration, as the groundwork for the promotion of world peace.

(c) A normal standard of social justice shall be established through the help of modern enlightenment so that the industrial labour conditions may duly be adjusted in accordance with that standard by the combined efforts of young Buddhists.

The other recommendations were regarding the establishment of the freedom of speech, cancellation of the American Exclusion Act, etc.

#### RECEPTION AT THE INDO-JAPANESE ASSOCIATION.

At 3 P.M. the Indo-Japanese Association gave a reception to the Indian as well as Burmese and Ceylonese delegations. Count Okuma and the Head of the Jojoji Temple welcomed the delegates in short speeches. Mr. Devapriya Valisinha, as guest-in-chief, thanked the Indo-Japanese Association for their reception. He recalled the prominent part played by the late Ven. Dharmapala in the foundation of that Association and the help it had always given to Indians visiting Japan. He paid a tribute to the Association for its co-operation in the matter of the frescoe work at the Mulagandha Kuti Vihara. He asserted that the completion of the frescoes by the talented artist, Mr. K. Nosu, would unite the two countries in an indissoluble bond of friendship. The other speakers included Messrs. B. L. Broughton and A. W. H. Abhayasundara (Ceylon).

In commemoration of the Second General Pan-Pacific Conference of Young Buddhist Associations, a lecture meeting was held on Friday July 20, at the Young Buddhists Association Hall of the Tokyo Imperial University in the presence of many citizens.

Following an opening address by Mr. Doken Shibata, Chief Secretary of the Tokyo Imperial University Young Buddhists Association, the Delegates from Hawaii, Siam, India, Ceylon, Manchoukuo, and the U. S. A. made short speeches. Mr. Sri Nissanka, Chief Delegate from Ceylon, Mr. Broughton of the Maha Bodhi Society of London, Mr. R. Henkel of the Hokkaido Imperial University, and Dr. E. Uno, Professor, Tokyo Imperial University and Mr. R. Hewavitarne, General Secretary, Ceylon Y. M. B. A. were the speakers.

#### 3RD DAY OF THE CONFERENCE.

The third day's general assembly of the Pan-Pacific Conference of Young Buddhist Associations met at the Tsukuji Honganji Temple on Friday, July 20, and considered among others the following proposals :—

1. To offer prayers for the spirits of those who had rendered distinguished services in the cause of Buddhism.
2. To honour those who had made any special contributions to Buddhism.
3. To expedite the realisation of the Resolutions passed by the Conference.
4. To organise a Pan-Pacific League of Young Buddhists.
5. To restore Buddha Gaya and other sacred places associated with the life and work of the Buddha.

These proposals were explained by those who had submitted them to the Conference. The first one was carried and observed on the spot, the Chairman declaring one minute's silent prayer by the delegates, standing.

The second proposal was also passed, and a Committee of nine was entrusted with the work of suggesting the ways and means of carrying it into effect. The third was



referred to the Japanese Buddhist League, the fourth to a Committee consisting of delegates from different countries. The last proposal about the restoration of Buddha Gaya and other places sacred in Buddhist history was also referred to a Committee (No. 3).

#### MAYOR OF TOKYO'S RECEPTION.

In the afternoon the Mayor of Tokyo held a reception in honour of the delegates at his picturesque garden.

#### 4TH DAY OF THE CONFERENCE.

The final General Assembly of the Conference of the Pan-Pacific Young Buddhist Associations met in Tokyo on July 21 in the midst of English songs by the Hawaiian and American Choruses and Pali suttas. The Conference accepted the proposal of instituting a Propagation Board for Buddhism. The Following Resolution was passed regarding the question of Buddha Gaya :—

The 2nd Pan-Pacific Conference of Young Buddhists called in Tokyo in 1934 requests in accordance with its Resolution that the Indian Government will transfer the control of Buddhagaya to Buddhist hands. The present Conference invests the Indian Maha Bodhi Society with all rights necessary for the realisation of the above Resolution.

The Conference resolved that an International Buddhist College be created and also, that Buddhist lessons be included in the School curriculum.

The Conference adopted the following as the guiding principle of young Buddhists: To seek social improvement according to the Buddhist teaching shall be the guiding principle of young Buddhists.

Some messages and congratulatory addresses being delivered, the Pan-Pacific Conference in Tokyo terminated in the midst of cheers for the Japanese Emperor, the great world Powers, and for the Conference itself.

## RECEPTION IN HONOUR OF THE DELEGATES BY MINISTER.

Mr. Genji Matsuda, the Education Minister, held a Reception in honour of the Delegates from foreign countries on July 21, at the Matsumoto, Hibiya Park. Nearly 400 Delegates attended. In his message to them, which runs as follows, he repeated what he had said at the Conference: "I had already expressed my views in my speech at the Conference some days ago. I have nothing more to add except that I earnestly hope that you will help in the maintenance of the world peace through the spirit of Buddhism".

Before leaving Tokyo, the foreign delegation expressed their thanks to the citizens of Tokyo in the following statement which was broadcasted by Mr. S. Banchong of Siam.

"At the close of the Tokyo session of the Second-General Pan-Pacific Conference of Young Buddhist Associations, we should like to express our deep and sincere gratitude to the citizens of Tokyo for the very warm welcome they had extended to us during our stay in their midst for the work of the Conference.

We do fervently hope that they will enrich themselves by an increasing insight into Buddhism and that they will succeed in contributing to the welfare of mankind through our religion."

## DELEGATES VISIT OTSU AND OTHER PLACES.

The Delegates left Tokyo by a special train and arrived at Otsu, the Capital of Shiga, in the morning of July 22. The city was decorated with the flags of various countries as a mark of honour to the visitors and the citizens wore festive attires on the occasion. The officers of the Municipality and of the local Buddhist Associations welcomed the Delegates on their arrival at the Station, a band was played and Miss Miyeko Hotta, daughter of the Mayor, Miss Fumiko Ishino and Miss Chiyeiko Nishio presented them with flowers. Members of the Kyoto Y. B. As. offered to act as guides to the visitors.



It was raining at the time, yet along the road from the Station to the Miidera Temple and the Public Hall there could be seen thousands of students waiting in orderly rows to cheer the visitors as they passed. The Delegates were offered a Reception at the Public Hall on the same day by the Municipality of Otsu. Welcome addresses in Japanese were delivered at this Reception by the Mayor and Baron W. Washio, the Chief Priest of the Ishiyamadera Temple. They were translated into English and Chinese. The Rev. Ichino Shibata and Mr. Devapriya Valisinha replied to the addresses on behalf of the Delegation amidst a thunderous clapping.

MR. DEVAPRIYA VALISINHA'S SPEECH.

"Mr. Mayor, Citizens of Otsu, Ladies and Gentlemen—On behalf of the Delegates from foreign countries, I wish to thank you most sincerely for the cordial welcome you have accorded to us. Wherever we go in this great and friendly country we are overwhelmed by kindness and hospitality. The cordiality of your reception is another manifestation of the spirit of brotherliness and friendship that exists among the Buddhists to whatever country or race they may belong.

Mr. Mayor, you have referred to the fact that Otsu was once the Capital of Japan but is no longer so. In this there is, however, no cause for regret. Otsu was great once and has still a great future before it. When Lord Buddha expressed his desire to pass away at Kushinara, his disciples deplored this saying that it was a small principality. Lord Buddha told them not to regard it as small as it was once a great city and would be, in the course of time, a holy place to which devotees would come with deep reverence. Otsu and Kyoto are the great centres of Buddhism and I am sure that I am expressing the sentiments of all foreign delegates when I say that our visit to your place is a pilgrimage to us.

In conclusion may I once again thank you for your hearty welcome on behalf of the foreign delegates."

The Party after breakfast proceeded to Hama-Otsu for taking the excursion Boat, *Midori Maru*, which left for Shin-Karasaki, crossing the Biwa-ko, the largest lake in Japan. As the delegates went on board the ship they were enthusiastically cheered by the students who had assembled at the pier and waved flags of different countries to greet them. The *Midori Maru* reached Shin-Karasaki in the noon, passing Omi-Maiko, one of the renowned beauty spots in Japan. From Shin-Karasaki noted for its pine groves, the party left by motor buses for Sakamoto at the top of Mt. Hiyei, where the ancient shrine of the Tendai Sect, Enryakuji, is situated. The guests were treated with great honour by the Tendai Sect and were offered some lunch consisting of rice, vegetables and bean soup. Welcome addresses were given by the Director of the Sect, Mr. Jakuzen Kinoshita and by the Executive Priest Ryojun Omori.

In the afternoon the party climbed Mt. Hiyei and visited the Enryakuji Temple which stands on the summit. They descended to Yase by a cable car and were entertained by the Kinki Buddhist Associations. They arrived at Kyoto, the same afternoon, and were accommodated at Miyako, Otsu, and other hotels.

#### CLOSING SESSION OF THE CONFERENCE IN KYOTO.

The Pan-Pacific Conference held its closing session on July 23, at 10-30 A.M. at the Town Hall in Kyoto.

The following subjects were taken up for final deliberation:—Declaration and Platform; seat of the third Pan-Pacific Conference; movement for doubling the membership of the Y. B. As.; organisation of the Pan-Pacific League of Young Buddhists' Associations.

The draft text of the Declaration and Platform was adopted at the instance of the Chief Secretary. India, Siam, America, and Manchoukuo were placed on the list of the possible countries where the third Conference could be held. It was decided to put the matter entirely into the hands of the



Japanese Young Buddhists Associations and give them full liberty to choose whichever place they considered suitable for holding the next session of the Pan-Pacific Conference. Proposals were then considered for doubling the membership of Y. B. As. for which the necessary arrangements were made.

The proposal for organising a Pan-Pacific League of Young Buddhists Associations was carried. It was resolved that its headquarters should be fixed in Japan for the time being.

A vote of thanks was passed in honour of the Pan-Pacific Conference, the President, and of all other office-bearers.

There was, following this, a ceremony of presentation of some sacred Buddha relics. Mr. Sri Nissanka, the Chief Delegate from Ceylon, announced that he had brought with him some pieces of bones belonging to Sakyamuni for presentation to the Japanese Buddhists on this memorable occasion. The Relics, the speaker explained, were first discovered at Piprawa in India and were subsequently presented to the King of Siam where they were preserved for some time in the Imperial Court. These were later in the possession of Prince Prisdang who presented them to a Bhikkhu in Ceylon who in turn presented them to the speaker. Mr. Nissanka wished that they should be carefully preserved at a sacred place like Hiyeizan so that they might add to the glory and prosperity of Japan.

In the course of the closing ceremony which was now held Abbot Sonyu Otani, Hony. President of the 2nd Pan-Pacific Conference of Young Buddhist Associations, read an address in the midst of deafening cheers. It was translated into English and Chinese. Other addresses followed, among the important speakers being Governor Saito of Kyoto Prefecture, Mayor Ohmori, Abbot Saiki of the Horyuji Temple, and Abbot K. Abe of the Higashi Honganji Temple. Greetings were now offered by the delegates; Mr. Yuang Tai-Chao spoke for China, Mr. Raja Hewavitarne for India and Ceylon,

Mr. Lewis Bush for Singapore, Mr. Nobuo Umeda for Japan, Mr. Nyo Kwang for Manchoukuo, Mr. P. S. Banchong for Siam, and Mr. Masao Araki for America.

The Proceedings of the memorable Conference came to a close with the ceremony of the removal of flags in the midst of great enthusiasm. To the accompaniment of the national anthems of different nations, the chief delegates, one after another held aloft their respective flags in front of Lord Buddha's picture and with a deep reverential bow retraced their steps and took their position in the hall. It was the most touching scene enacted during the Conference for it symbolised the unity of all nations in the presence of the great teacher of mankind, Lord Buddha, and signalled the successful completion of the arduous deliberations in which the delegates were so long engaged.

Delegates and other participants in the Conference, over 800 in number, were entertained in the same afternoon at a Garden Party held in their honour at the premises of the Higashi Honganji Temple under the auspices of the National League of the Japanese Young Buddhist Associations.

On behalf of the hosts Abbot Sonyu Otani addressed the guests emphasizing the importance of peaceful co-operation among the Buddhists of the Pacific Coast. Dr. Murakami, Principal, Kyoto Higher Polytechnic School, who spoke next, blessed the future of the Pan-Pacific Young Buddhists' Associations.

#### RECEPTION AT OSAKA.

On the conclusion of the Kyoto programme, the delegates left by special train for Osaka, the industrial centre of Japan, where the Osaka Y. M. B. A. had arranged an elaborate programme of welcome. The chief delegates made visits of courtesy on the Governor and the Mayor of Osaka, after which the delegates were entertained at a brilliant banquet in the City Hall. Welcome speeches were given to which appropriate replies were made by the representatives of the delegates. At the close of the banquet, a lecture meeting was



held in the great hall which was packed to suffocation. Speakers included Revd. S. Otani (Japan), Mr. Nyoe (Burma), Mr. Banchong (Siam), Mr. R. Hewavitarne (Ceylon), Devapriya Valisinha (India) and others. Mr. Devapriya Valisinha, in the course of his speech, expressed delight at the successful completion of the Conference which he regarded as a turning point in the history of Buddhism. He appealed to the audience to take up the work of spreading the Dhamma throughout the world.

#### VISIT TO KOYASAN.

At the termination of the Osaka programme all the delegates left for Koyasan, the picturesque headquarters of the Jodo school of Buddhism where they were entertained by the Jodo sect.

#### VISIT TO HIROSHIMA.

The Delegates to the Pan-Pacific Conference came to Hiroshima city at 7 A.M., on July 27, to attend the Hiroshima Conference at the Hiroshima Higher Technical School.

After a Reception at the Station by members of the local Buddhist Associations and Officers of the City Municipality, the Delegates were shown round the city and at 9 A.M. they went to the Technical School for attending the Conference which commenced half an hour later with an address by Mr. Shinya.

There was music and chanting of hymns in Pali. Flags of six nations were displayed on the stage. Rev. K. Yoshida, Chairman of the Committee of the Conference, explained to the assembly the significance of the Hiroshima Conference. The Governor of the Prefecture, the Mayor of the City, and other notables offered congratulation. Rev. N. Jono performed the 'Raisan-Mai' a dance in honour of the Buddha, before the members of the Conference. It was brought to an end by a closing address by Rev. I. Shibata.

A Dinner was organised at the Haneda Villa in honour of the Delegates where Mr. K. Yoshida as the host gave a

speech on behalf of the Hiroshima Buddhists to which Mr. Shibata and other Representatives replied. It was the last and one of the most friendly and pleasant functions held in the course of the great Pan-Pacific Conference.

Having made a tour round the Island, the foreign delegates attended a Banquet held in their honour at the Yuwase Hotel under the auspices of the Kure Municipality. This brought the Conference programme to a successful conclusion and the delegates left for their respective countries.

—Based on a report in "*Japan Times*."

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### BUDDHIST INDIA

MR. DEVAPRIYA VALISINHA'S SPEECH AT THE ASAHI AUDITORIUM.

It gives me very great pleasure to be in this great and historic city and to be able to speak on a subject which has a special fascination to Buddhists to whatever race or country they may belong. I come from the land of the Buddha who is our common spiritual guide whether we are Japanese, Chinese, Indian or Sinhalese and therefore I shall speak to you as one brother speaks to another in the friendliest of spirit. I shall speak to you of that most glorious period in Indian history which we call "Buddhist India". But as the time at my disposal is very short I can but only touch on the main facts.

India has passed through many vicissitudes and in the turmoil of her history the majority of her sons, to our utter regret, have forgotten the greatest of world teachers. Buddhism in India is no longer that mighty force it was in the third century B.C. or the 5th Century A.D. Buddhists are a non-entity, the total number not exceeding a million in India proper. Though their number is very small, they have the friendliest of feelings towards the great Japanese nation and have asked me to convey their greetings and wish you every prosperity. They feel a genuine pride that they have kept faithful to the doctrine during the last 2000 years in spite of



tremendous obstacles and their pride is all the greater when they have the privilege of associating themselves with the progressive people of Japan as their brethren believing in the same great religion.

Whatever may be the present condition of India, to Buddhist of all countries India is the holy land, a place of pilgrimage for all time to come on account of her many sacred places sanctified by the birth, enlightenment, first turn of the "Wheel of Law" and Mahā Parinirvāṇa of our great teacher Sakyamuni Buddha. India will ever remain the "Western Paradise" for Far Eastern nations. There cannot be a greater paradise than the place chosen by the Blessed Lord Buddha for his healing work for the suffering world. We who are fortunate enough to be residents of that holy land feel thankful that it has given us the proud privilege of serving the cause of Lord Buddha's Dhamma in such holy ground.

Buddhist India may be divided into three distinct periods on account of the three features which characterise them. The first period commences with the birth and enlightenment of Lord Buddha about 624 B.C. and ends with the overthrow of Buddhist power some decades after the death of Harshavardhana. The second period commences with the Hindu revival movement and closes with the arrival of the British in India. The third and modern period commences with the discovery of the Buddhist sacred places by European Archaeologists, and the movement inaugurated by the Ven. Sri Devamitta Dharmapala for the revival of Buddhism and the recovery of the sacred places in India.

Of these three, the first period is the most glorious not only in the history of Buddhism in India but also in the history of India as a whole. With the spread of Buddhism Indian civilization took a definite turn towards progress and reached the zenith of its power and glory during the reigns of Asoka, Kanishka and Harshavardhana. While on the one side superstitious beliefs, ceremonies and bloody sacrifices gave place to healthy spiritual life carefully tended by the

Bhikkhu Sangha, cultural life of the nation reached the highest development at this time. Art, Literature, science and Philosophy reached a very high state of perfection and India became the centre of culture for the known world. Universities sprang up at different places and students flocked to them from remote countries. Taxila, Nalanda, Odantipuri, Vikramasila and Pataliputra were the main cultural centres where education was imparted without restrictions of caste, colour or creed. Great Emperors like Asoka and Kanishka, instead of wasting the wealth of the nation in internecine wars or conquests abroad, used them for the promotion of learning and the advancement of the happiness of the people. During this period the people were prosperous and extremely happy and India was the envy of other nations of the world. Edicts of Asoka engraved on pillars and rocks throughout his empire bear testimony to the glory of his reign. They further demonstrate the effect of Buddhist teaching in the life of an Emperor. Asoka ruled his subjects with the love of a father for his children. He was undoubtedly the greatest of all Emperors the world has produced so far. Under Buddhist Kings morals of the people became exemplary. This is further proved by the invaluable records of the travels left by Fa Hien, Huen Tsang, Itsing and other famous visitors who came to India at different times. The spirit of Buddhism permeated the whole nation and there was no more glorious chapter in India history than this typical Buddhistic period.

It was also during this period that Buddhist monks fired with religious zeal, went forth as missionaries to the known countries carrying the message of compassion and freedom which the Lord Buddha promulgated. Ceylon, Burma, Siam, China, Tibet, Turkestan, Khotan, Mongolia and Japan enthusiastically welcomed the Buddhist missionaries and adopted Buddhism as their faith. These Buddhist countries undoubtedly owe a great deal of their greatness to Buddhism which the missionaries brought. It is therefore no wonder



that the names of such great missionaries as Mahinda, Sanghamitta, Bodhidharma, Kumarajiva are honoured even to this day as great heroes in the countries where they went.

This Buddhist period, however, came to end and in the second period, though Buddhism still existed as a major religion at places, its supremacy was severely assailed. Hinduism made a great revival and helped by Hindu Ministers of Buddhist kings, Buddhist power was brought to an end. Soon after followed the greatest calamity that befell India. Moslem hordes in their thirst for wealth rushed down the passes in the Hindukush destroying everything that came in their way. Temples, monasteries, and libraries were razed to the ground wherever they went and religious men were butchered in their thousands. They were bitter enemies of Buddhism and they made it their special endeavour to obliterate every vestige of Buddhism. The Hindu kings were too weak and divided among themselves to withstand this avalanche of fanatical Moslems and in the course of a few centuries there remained only the majestic ruins of Buddhist temples and monasteries to remind posterity of the part played by Buddhism in the cultural development of the nation. Many Buddhist monks left for Nepal, Tibet and other neighbouring countries and helped in establishing the Dhamma in those countries while the Buddhist sacred places in India itself remained desolate. Even the local traditions were forgotten and they became the abodes of wild animals. For centuries Buddhists of other countries found it impossible to visit them for fear of being massacred. It was only after the British occupation of the country that they were able to visit them again in safety.

The third or modern period of Buddhist India saw the British Government establishing itself firmly in India and taking steps to preserve those historic relics. The Archaeological Department was set up and immediate measures were taken to prevent further deterioration of the glorious works of art and architecture left uncared for up till now. Buddhists

have reason to be grateful to the British Government for the steps they had taken for the preservation of their sacred monuments in India. In 1891 there took place another historic event. In that year there came to India as a wandering pilgrim, the late Ven. Anagarika Dharmapala whose name is not unknown to Japan as he had visited this country four times. When he visited the Buddhist sacred places in India his devotional heart began almost to bleed on seeing their ruinous condition, especially that of Buddhagaya where our Lord attained Enlightenment, and sitting under the shade of the Bodhi Tree, he pledged his life to rescue the holy places and to bring back Buddhism to the land of its origin. With this great resolution he started the Maha Bodhi Society 43 years ago and ever since it has carried on incessantly the programme of work chalked out by the founder. As you will read an account of the work accomplished by the Society in a pamphlet we hope to distribute, I need not detain you by repeating the same. You will, however, allow me to refer to two important items of work in which we are engaged now. The first is the campaign to recover the great Buddhagaya temple which is in the hands of a Hindu Saivite Mahant. One of the main objects of the Maha Bodhi Society is to recover that great temple. It has adopted various means to attain its object but so far it has failed. It is a matter of unspeakable shame to the entire Buddhist world to see that their most sacred shrine is in the hands of a Saivite Mahant and as every year passes our humiliation becomes greater. At our most sacred Shrine we are made to feel as if we are intruders and so long as this state of things is allowed to go on we shall have failed in our duty to the Buddha. Mecca is in the hands of Mohammedans, Jerusalem is in the hands of Christians, Vishwanath is in the hands of Hindus but the holiest of holy places to the Buddhists is in the possession of the Mahant. Brothers and sisters of Japan, help us to right this injustice done to the entire Buddhist world by co-operating with us wholeheartedly. Organise meetings throughout



Japan and send requests to the Indian Government to hand over the sacred place to the Buddhists who should naturally be its lawful guardians. Make a firm resolution in your hearts not to rest till this most sacred place is transferred to Buddhist control. Liberal minded Hindus like Mahatma Gandhi, Dr. Rabindra Nath Tagore and others have fully supported the claims of the Buddhists.

The second great work we have undertaken is the proposed International Buddhist University at Sarnath in memory of our founder Sri Devamitta Dharmapala whose demise we had to mourn last year. The aim of the University is to advance the cause of Buddhistic studies and to form the centre of a world Buddhist culture. It also aims at developing that spirit of internationalism which is the only barrier against distrust and conflict. Sarnath being the spot from where the Lord Buddha sent forth his first sixty disciples to preach his newly discovered gospel, it is an ideal site for the University where students could gather from every corner of the earth in pursuit of knowledge and mutual understanding. We desire to make it the successor of the famous Universities like Nalanda and Taxila. An association has been formed to bring the University into existence and I would earnestly request those interested in the development of Buddhist culture to co-operate with the association in making the scheme of the University a reality.

India is today anxious to welcome Buddhism back to the land of its origin and the Maha Bodhi Society is doing everything possible to spread a knowledge of the same by means of lectures, publication of magazines and pamphlets. Liberal minded Hindus who feel the loss of Buddhist contribution to the current of Indian culture, are in full sympathy with the objects of our Society and are rendering us valuable co-operation. They desire to welcome the Buddhists as their brothers and the presence at this conference of two worthy representatives of the Hindu Maha Sabha testify to the truth of my statement.

Japan, in common with other countries, owe a good deal of her civilization to the contribution made by Buddhism. It was the Buddhist missionaries of India who carried the Message of Buddhism to China, and Korea and through the latter countries Japan received her Buddhism. Now that India is in need of that same message it is the bounden duty of those countries which preserved it to return it and thereby discharge the debt they owe her for the spiritual happiness given to them for so many centuries. In this work Japan, on account of her importance, should take the lead.

In conclusion may I thank you sincerely for giving me your patient hearing. I wish you all every happiness.

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## REFLECTIONS ON THE GREAT BUDDHIST CONFERENCE IN JAPAN

BY DEVAPRIYA VALISINHA, B.A.,

*General Secretary and Leader of the Maha Bodhi Society and  
Indian Delegation to the Pan-Pacific Buddhist Conference.*

The Second General Conference of the Pan-Pacific Young Buddhist Association which concluded its session at Kyoto on July 23rd, was an event of very great historic importance. It was a far bigger and grander event than the name would show. Not only were the countries bordering the Pacific represented but also almost all other Buddhist countries of the World. It was undoubtedly the most representative gathering of Buddhists held in history. I say in history assuredly, as we never come across the record of such a gathering in any of our historical or religious books. During the reigns of Asoka, Kanishka and Harshvardhana, the three great Buddhist Emperors of India, there were similar assemblies but none of them could boast of so representative a gathering as the one we had at the Conference just concluded. The former Conferences were confined to a few countries border-



ing India and were held at a time when communications were not easy. But the Pan-Pacific Conference was in reality a World Buddhist Conference. It had the unique advantage of modern means of travel and communication, and consequently hundred of delegates from countries wide apart as India and Canada or Hawaii and Siam joined it.

When I reflect on the results of the Conference several important facts force themselves upon my mind. They are not the only facts which require notice but I mention them here as they seem to be of great significance at the present moment.

The first remarkable fact that made itself very prominent was the underlying unity of Buddhist thought. Whether it was a Burmese, Japanese or a Sinhalese who spoke there was hardly any difference in their respective attitude of mind towards the problems of the world. The Buddhistic spirit of peace, compassion and friendliness was ringing in their voices and for a moment we forgot that we were either Burmese, Japanese or Sinhalese. National barriers were far from our thoughts and the common ideal of brotherhood and compassion so characteristic of the teaching of the Buddha was the guiding principle. This was all the more remarkable when we consider the fact that the Conference officials through various channels tried to retain the distinctive features of the different nationalities for the impressiveness of the Conference. There is always an irresistible charm and beauty in the diversity of races and customs and the fact was fully made use of by the officials of the Conference. In spite of all these there stood out prominently the fact that one common ideal guided the Buddhists of all countries.

The next striking fact which made my heart leap in joy was the love and reverence paid to the person of the Lord Buddha, the central figure in our spiritual life. My thoughts ran through the different stages of Buddhistic history and the spread of Buddhist culture and thought as, one by one, representatives of so many nations, came on the platform

with their distinctive flags and bowed with deep veneration to the figure of the Lord. Flags of every nationality were lowered at the feet of the great teacher and it was certainly the most impressive and touching ceremony conducted at this memorable Conference. There is no other figure in the history of mankind which can draw the love of such innumerable nationalities as the figure of Sakya Muni. He has conquered the hearts of so many diverse races that the appellation "Jina" (the Victorious One) sounded to my ears more appropriate and true than ever before. Asoka, the greatest Emperor the world has produced, became a true follower of the Buddha when he abandoned conquests and declared that he would thenceforth aim at "conquests of love and truth" (*Dhammavijaya*). In pursuance of that declaration he sent Buddhist missionaries throughout the then known world and laid the foundation of the Buddhist Empire of Righteousness. Conquests of Alexander, Napoleon, and Kublai Khan fall into insignificance in the face of the "conquests of truth" carried out by Asoka. A better and nobler humanity today abhors the bloody conquests of the former and rejoices in the spiritual conquests of Buddha and Asoka. No conquest by sword can draw the love and admiration which Lord Buddha drew from thirteen different nationalities at this historic conference.

Another important fact that the Conference has brought out is the true spirit of Japanese Buddhism. Casual visitors to Japan have tried to make us believe that in the race for industrial and political advancement, Japan was becoming utterly materialistic in her outlook. We had almost succumbed to this argument but the religious devotion and enthusiasm shown by the Japanese people during and after the Conference have falsified this one-sided propaganda. Japan is as true to the Buddha today as she has been before and it is almost a libel to say that she has lost the precious heritage. While other nations are marching forward in industrial and scientific development it is idle to expect a great nation like the Japanese to keep still and see others pass her by. Her



industrial progress is rather a matter for rejoicing; that she does not lag behind but is marching abreast with other great nations is a credit to her. At the same time it is pleasing to note that she is true to the ideal of Buddhism as is shown by her increasing activities in religious and social spheres. Progressiveness or becoming (Bhava) is the very essence of Buddhistic teaching and I feel that Japan has understood this in a greater degree than any other Buddhist country.

Another fact which strikes me very forcibly is the possibility of a cultural federation between the Buddhist countries for the peace of the world. Peace and progress are the two fundamental aims of Buddhism and with these before us we can make a valuable contribution to the happiness and prosperity of the world. Buddhists regard it as a sin to injure even an insect and throughout history they have been the most peace-loving people on earth. Therefore a cultural league between them, is bound to contribute a good deal towards the peace of the world. As political unions have so far failed to maintain peace, this league will be a new and unique experiment. It should be a cultural movement led by intellectuals and not by politicians at whose hands even a harmless movement can become an instrument of oppression and self-aggrandisement. Provided it is kept absolutely free from politics such a league can achieve the greatest triumph in history.

The last but the most pleasing fact that came before my mind was the awakening among the Buddhists of all countries. Buddhists are now conscious of their duty towards their religion and are doing some amount of work for its spread. Several decades ago Buddhists did not even take steps to safeguard their interests not to speak of trying to diffuse a knowledge of their religion among non-Buddhists. Christian missionaries gloated over the fact that Buddhists were sleeping and it appeared to them that the "dead hand of Buddhism" was beyond recovery. Today they are greatly

perturbed and the eventful Conference in Tokyo has proved beyond the shadow of a doubt that the hand of Buddhism far from being dead is as living as any other and is soon going to become more active. The Conference has created great enthusiasm and the example it has set before the world will be followed by the Buddhists everywhere. Japan has given a splendid lead and we are looking forward to a world-wide campaign for the spread of the Dharma. There is a tradition in Ceylon that 2500 years after the birth of Buddha there will take place a revival of the Dharma and a period of Buddhist renaissance will ensue. The holding of the Pan-Pacific Conference may possibly usher in this period. Modern world requires a rational religion free from superstitious beliefs and ceremonies and Buddhism which is the only religion which can claim this distinction is, therefore, peculiarly suited for this age of free thought and progress. It only needs correct exposition by a band of selfless Buddhist missionaries to receive a hearing.

Whatever other Buddhist countries may do or not do, I have returned to India with the firm belief and hope that Japan will take the leading part in this great renaissance. Japan has made wonderful progress in commerce and industry. She is one of the great powers of the world today but she will not be regarded great for these alone. India had a period of great material prosperity but India is honoured not on that account but for the spiritual happiness she had given to a greater part of the globe. It is now the turn of Japan to earn the same honour by spreading the Dhamma in those countries which have not yet accepted it. Japan alone among all Buddhist countries has the necessary wealth, power and capacity to undertake this noble task and earn the gratitude of the world. I have no doubt she will rise to the occasion. Japan alone can give a proper answer to the question "Will Buddhism become the world religion?"

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## LIFE'S LOTTERY

BY GUIDO AUSTER OF THE BUDDHIST HOUSE, BERLIN-FROHNAU.

In spite of clearly understanding that the nature of life is based and founded upon sorrow, and in spite of clearly seeing that all existence, wherever and whatever it may be, is inseparably bound up with suffering, the Buddhist is yet filled with a kind of cheerful resignation, a kind of contentment. The reason for this attitude is that the Buddhist has understood the nature of sorrow, and consequently, its results and effects are for him softened.

The average man quarrels with his lot. He feels the irritation of life and yet hopes continually that his experiences will lead him to something which will compensate him for all he has to bear. He seeks for happiness and satisfaction where he imagines these may lie, and works to gain the fulfilment of his desires in spite of almost constant disappointment and failure. He gambles with life, throwing dice with Fate, and hopes all the while to win a prize in life's lottery.

The truth of sorrow is seen by nearly everyone but its cause is not realized. A man inclines to blame his own circumstances and his own part in life for the misery he knows. If he battles with life and succeeds in overcoming actual starvation—if, indeed, he succeeds in amassing wealth and fame and honour—then is he content for a time, and congratulates himself on his ability and astuteness in having mastered circumstance. If he fails, then he seeks comfort in the thought that times may change for the better, and that his surroundings may improve.

The Buddhist attitude is different. He is taught to know that all life is sorrow-producing, and that whatever may be done or thought or planned can make no difference to this fundamental law of all manifested existence. All is sorrow. Therefore he ceases to envy those in circumstances that

appear to be better than his. He is filled with compassion for the unfortunate, but he has no need to envy even the gods. Sorrow is universal. It is only the sort or kind of sorrow which alters with change of environment. And in this knowledge there is the seed of peace.

Men living in the world continually grumble at their fate. The poor man craves wealth to feed his thin frame and to warm his cold limbs. The rich man craves satisfaction to quiet his clamorous desires. The northerner envies the warm climate in which the southerner lives. The southerner longs for a little of the cooling winds and rain of the north. No man is satisfied. Every man is wanting what he does not possess.

All this is rooted in illusion. It is rooted in the illusion that suffering only exists in present circumstances, and that happiness may be obtained if only circumstances would change in accordance with the desire. There is an American proverb which says: "There is always better grazing over the hill", and it sums up the average attitude to life in a short sentence.

Not only do men grumble at fate, but many waste energy and power in *quarrelling with themselves*! It is a fairly common occurrence for men who have failed to attain their desires in life to blame themselves needlessly. There is little use in blaming oneself for not having reached happiness. It is futile to speculate as to whether success would have come if such-and-such a thing had been planned and carried out differently, or if one had chosen a different career, or married a different wife, or acted in a different manner. Worldly success might indeed result from different sets of circumstances and from different methods of living, but not happiness or ultimate satisfaction. Happiness is not to be found by means of anything life has to offer, except in so far as life teaches a man to tread the Way that leads to peace.

Through understanding and insight the Buddhist ceases to trouble about it all. He knows that life cannot give peace



and happiness, and so he cares nothing for circumstance and troubles his mind with no thought of what would have happened if he had done this thing or that. Why should he bother to speculate concerning circumstance when he knows that all modes of life are eventually productive of sorrow? Why should he concern himself with something that cannot be helped or altered in any case? The Buddhist has seen behind the curtain of life's comedy and knows the real nature of the mimic scenes that are being played on the stage of existence. He knows that his seemingly unimportant position as a simple observer is more truly enviable than any part being played on the stage, even the part of a millionaire or a king.

From another point of view life can be imaged as a lottery. Mankind believes in this view, and most men are ready to gamble on their chances. But the Buddhist alone knows that all the tickets are blanks! There is not one ticket in the great lottery that will yield its possessor any lasting satisfaction. All is waste of time and trouble. So there is but one way to avoid disappointment, and that is to refuse to take part in this lottery. Hence the meaning of the solemn Buddhist saying: "Freedom lies in renunciation."

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### JUSTIFIABLE KILLING

BY U THA KIN, ADVOCATE, RANGOON.

Mr. C. T. Strauss's letter addressed to the Editors, appearing at page 469 of the October number of the Journal (No. 10, Vol. 42) on the subject of "Justifiable Killing" is read by the orthodox Buddhist public with much interest. The letter, as embodying the expression of Mr. Strauss's individual opinion, is quite correct and blameless as every one is entitled to follow the dictates of his own conscience and to act accordingly or as he thinks fit. The *raison d'être* for the action of a man

actually facing a cruel or violent death in the examples given is absolutely justifiable from Mr. Strauss's point of view and the point of view of every *puthujjana* (one who has not attained the path leading to Nirvana) whose will-to-live and desire of self-preservation is very strong in him. *Sabbe dhammā anattā* is a doctrine hard to understand, harder to practise, and hardest to be fully realized by an average *puthujjana*.

The average human being resents even a lesser violence than death. Such instinct is present in most *puthujjanas*, and is more evident and predominant in savages and in lower animals, and in every instance of attack, a defence from the instinct of self-preservation, and not from a desire for wanton infliction of violence, is justifiable from the said standpoints. In the examples given by Mr. Strauss the tiger, the bear and the vulture which has in its talons a new-born baby, will be killed by most *puthujjanas*, and such killing will be regarded not only as justifiable but as absolutely necessary.

As this letter of Mr. Strauss appears in a Journal which is read even in the remotest corners of the world, it is apprehended that it might be taken as an accepted interpretation of the teachings of Lord Buddha by a European Buddhist whose knowledge of the doctrines is not inferior to that of an average Oriental Buddhist. Mr. Strauss will admit that what one might or should do even in exceptional cases is not what Lord Buddha teaches. Throughout the whole career and dispensation of Lord Buddha for 45 years, the doctrine of "*Sabba pāpassa akāraṇam*" (all evil actions *must* be avoided) was brought home to his followers time and again. From the point of view of Lord Buddha and his *Āryan* disciples and followers, even so much as the harbouring of an evil thought (which has not even developed into action doing the slightest harm to another being) is scrupulously to be eschewed. The story of Khantivāda Rishi and many another story are examples inculcated by Lord Buddha and impressed with great force on the mind of his disciples.



By way of illustration Lord Buddha enumerated diverse kinds of violent deaths, and both in the Vinaya and Sutta Pitakas enjoined his disciples to preferrably suffer any such death, which death is to take place only once and will not be repeated, rather than to inflict violence even in self-defence ; whereas the deaths innumerable that shall follow as the result of one's own violent action, the lives which are to be short-lived, the hell-fire which shall burn the evil-doer for aeons of ages, the untold and multifarious miseries which the evil doer shall suffer, and many other kinds of suffering are not comparable to that single death.

The study of *Abidhamma* will be most helpful to every Buddhist and the law of cause and effect, whether it is preached by Lord Buddha or not, is immutable, and the result of a man's action, whether good or bad, will follow in his footsteps as the cart wheel the steps of oxen. A deliberate commission of violence, whether by way of attack or defence is sinful, blameworthy, and is to be avoided in every case. The seriousness and weightiness of the act in self-defence may be lesser in degree and might be necessitated from the point of view of a *puthujjana*, but the volition to do harm in both instances is the same. However, the deliberate action must be differentiated from a mechanical action unwittingly done, and in so doing life might have been destroyed. In this latter case the volition (*centanā*) necessary to bring about an evil result is entirely absent in the doer, and in consequence, no evil result can ensue.

Therefore it must be accepted by all orthodox Buddhists as a guiding principle that the keeping of the first precept "*pānātipātā veramaṇi sikkhāpadam samādiyāmi*" (the observance of the precept to avoid the depriving of life) is a *sine qua non* and that this rule admits of absolutely no exception.

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## REPORT OF THE BUDDHIST MISSION IN ENGLAND ENDING JUNE 1934

In spite of the many difficulties that the Society had to face during the past year, both financially and otherwise, it has continued to carry on the great work of spreading the Dhamma in the West as efficiently as before. This can be easily seen from the considerable increase in the membership of this Mission, which has risen by about 30 during the last year though we regret to say that subscription of some of the old members has fallen into arrears. We take this opportunity of appealing to our members to be more regular in sending in their subscriptions and trust that they will continue to support the society as they have done before.

Owing to financial difficulties we were compelled to make our monthly journal, the *British Buddhist*, a quarterly one. By doing this we are saving about £40 yearly. If our members each find a friend to buy a copy of the magazine, we are sure this most important item of our activities will continue to flourish.

The Sunday lectures have been regularly held, and it is gratifying to find that the members are taking keen interest in these meetings. But we wish to make it clear that the real purpose of holding these meetings is to attract those people outside who desire to know about the Teachings and Philosophy of the Master. In this connection we must thank the speakers, some of whom, even at very short notice, undertook to address these meetings. Our special thanks are due to Dr. W. Stede, Dr. (Miss) Betty Heimann, Rev. Will Hayes, Messrs Alan Grant, H. E. Taylor, G. A. Dempster, Loftus Hare, T. C. Humphreys, F. J. Payne, and C. N. Ferguson and others, most of whom have even come a second time to address us during the last year. Several Socials were also held during



the last year, the most important among them being the *Poson* and *Wesak Festivals*, and the *Dhammacakka-day* celebrations. The Anniversary of the founding of this Mission was celebrated as usual and there were very good gatherings on all these occasions.

The Mission suffered a great loss in the departure of the Ven. Ananda Kausalyayana to Ceylon in February this year. During his stay the activities of the Mission extended even to the Continent. In July last year he visited and spent some time at Das Buddhistische Haus, Berlin, conducting the meetings there and giving useful talks on the Dhamma. On his way back he was the guest of the Hamburg Buddhist Society. In December he crossed the Channel once more to address the Les Amis du Bouddhisme in Paris, and was the guest of Miss G. C. Lounsbury, the President of that Society. On the 4th November he went up to Liverpool to address the Buddhist Mission there at their invitation and also spoke at the Whitefield Fellowship in October last. We must say his presence was a great help to the Mission and his departure a severe loss.

During the absence of Ven Ananda in Germany, the services were conducted by the Ven. Rambukwelle Siddhartha, Lecturer in Sinhalese, Pali and Sanskrit, at the Ceylon University College and one of our *Dhammanusasakas*, whom, we were fortunate enough to have as our distinguished guest, for three months at our Headquarters. We take this opportunity of thanking him whole-heartedly for helping the work of the Mission.

Among other visitors we have had the pleasure of welcoming Sir Hari Singh Gour, Mr. C. Jinarajadasa, Prof. M. Sircar and Mr. N. D. S. Silva, O.B.E., Chairman of the Dharmapala Trust.

It is with great regret that we record the death of one of our keenest supporters, Mr. P. A. Peries of Ceylon, who was a great worker in the cause of the Dhamma, prominent in the activities of the Maha Bodhi Society.

We also regret to record the departure from England of Dr. E. M. Wijerama, one of our Vice-Presidents, Dr. A. P. de Zoysa, our Propaganda Secretary, and the resignation of Dr. J. A. S. Goonewardene, who was one of the House Secretaries. We are also sorry to mention that Mr. Maung Nyun and Dr. C. B. Dharmasena who took great interest in our activities left us during the year.

In conclusion let me take this opportunity of offering my sincerest thanks to all the Office Bearers who had taken keen interest in the work of the Mission and had thus enabled the Society to tide over a difficult period. Last but not least, I thank Mr. Daya Hewavitarne for his ready and continuous assistance to me in the discharge of my duties as the General Secretary.

O. H. de A. WIJESEKERA,  
*Secretary.*

#### OBJECTS :

1. To disseminate the Buddha Dhamma as formulated in the Pali Scriptures.
2. To promote the practice of living within the tenets of the Dhamma.
3. To establish a Buddhist Vihara in London.
4. To assist in maintaining one or more Bhikkhus in Europe.
5. To endeavour to achieve with other European Buddhist Societies a co-ordination of activities.

#### OFFICE BEARERS.

*Hon President :*

Mr. A. H. Perkins.

*Vice-Presidents :*

Mr. C. N. Ferguson and Mr. O. H. de A. Wijesekera.

*Hon. General Secretary :*

Mr. Bayard Elton.

*Hon. Treasurer :*

Mr. B. L. W. Fernando.



*Committee :*

Mrs. J. L. C. Palmer, Mrs. S. Simon, Mr. Frank Mellor,  
Mr. E. A. Henwood, Mr. A. S. Wimalakirti.

*Manager :*

Mr. Daya Hewavitarne.

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**EARLY HISTORY OF BENGAL**

(550 B.C.—300 A.D.)

BY ATUL K. SUR, M.A.

In the sixth century B.C. there was a revolt against Brahminical religion in Eastern India. The revolt found its expression in the rise of numerous religions, of which the three most important were: Buddhism founded by Gotama Buddha (563-483 B.C.), Jainism by Vardhamana Mahavira (540-468 B.C.) and Ajivikism by Gosala Sankaliputra (\*\*-484 B.C.). The founders of these religions received royal favour, and their religions early spread over Bihar and Bengal. The mass of literature that grew up in connection with them yield us much useful information relating to the political condition of India in the fifth and sixth centuries B.C.

From this literature we learn that in or about the sixth century B.C. political power in North India was divided among sixteen Mahajanapadas, of which the pride of place in the Jain list is given to Anga and Vanga. Next comes Ladha (Radha). Another mahajanapada of Bengal included in the Jain list is Sumbhuttara (Suhmottara).

For about a hundred years these Mahajanapadas struggled among themselves with a view to territorial aggrandisement and political expansion. In the end, however, it fell to the lot of Magadha to emerge out of this struggle and to make a bid for the Imperial position in North India.

The three hundred years from 550 B.C. to 250 B.C. was from the political point of view a great formative period of

Indian history. It saw the building up of what might aptly be described as the First Empire on the Indian soil. The foundation stone of this empire was laid by Bimbisara, the first king of a dynasty that came to rule Magadha, sometime towards the middle of the sixth century B.C. By a combined policy of tactful diplomacy and aggressive militarism he extended the domination of Magadha both over Kasi and Anga. His son Ajatasatru by the pursuance of a policy of blood and iron added Kasi and Vaisali to the Magadhan dominions. It was during his wars of conquest that he built a fortress at Pataliputra, a strategic point at the confluence of Ganges and Son. This was raised to the status of a capital by the next king Udayin. During the next millenium, this new city was destined to be the directing centre of the political history of India. (*Ray Chaudhury, Pol. Hist. Ind.*).

The successors of Udayin being parricides, the people in utter disgust raised to the throne a minister named Sisunaga, who brought Avanti under the sway of Magadha. The final thorns in the path of the ascendancy of Magadha, however, were not removed till the time of Mahapadma Nanda, the founder of the next dynasty of Magadha. He destroyed all contemporary Kshatriya powers, and became the first paramount sovereign of India. The only states that were outside the dominions of the Nandas were the janapadas of the Panjab and Bengal. Bengal, in fact, remained independent of the political domination of Magadha till the coming into power of the Mauryas,—the next ruling dynsaty in Magadha.

While the Nandas were ruling in Magadha, the independent states of the Panjab were succumbing to the onslaught of Alexander the Great. It was in the spring of 327 B.C. that this great Macedonian conqueror crossed the borders of the Hindukush and appeared like a comet on the political horizon of North-West India. With a mighty horde he overran the whole of the Panjab, till he reached the banks of the Beas. While resting in his camp there, he heard of the military strength of two powerful nations of eastern India. It is said



that it was this report which deterred him from pushing his victorious arms across the river Beas.

The two powerful kingdoms of eastern India of which Alexander heard were Prasii (Magadha) with its capital at Palibothra (Pataliputra) and Gangaridae (Radha) with its capital at Parthalis. We are told that the final course of the river Ganges flowed through the kingdom of Gangaridae and that it adjoined the kingdom of Calingae (Kalinga). Regarding the military strength of the two kingdoms of Prasii and Gangaridae, we are informed by Plutarch that their kings waited for Alexander with an army of 80,000 horse, 200,000 foot, 8,000 war chariots and 6,000 fighting elephants. Pliny tells us that the King of Gangaridae alone had an army of 60,000 foot, 10,000 horse, and according to Diodorus Siculus the kingdom of Gangaridae was at that time the greatest of all Indian nations. And that is no mean compliment to the people of Bengal in the fourth century B. C.

When Alexander went away from the Panjab leaving it in charge of two prefects, named Nicanor and Philip, an Indian named Chandragupta collected some forces and with the same attacked the Greek garrisons. He defeated and put to death both Nicanor and Philip and recovered India west of the Indus.

Brahminical tradition in India imputes to Chandragupta a humble origin, describing him as the son of the last Nanda king by a low-born woman. But he appears to be a man of blue blood. From the Buddhist literature we learn that he belonged to the Moriya clan, a branch of the Sakiya tribe in which was born the illustrious Gotama Buddha himself. Once in his boyhood days while he was engaged in playing the King (*Raja-krida*) with his comrades, he attracted the attention of a shrewd Brahmin from Taxila named Kautilya (alias Vishnugupta Chanakya), who noticed in the boy marks of royalty. There is reason to believe that when Kautilya returned to Taxila he took with him the boy Chandragupta. There in the Panjab, Chandragupta personally

saw Alexander and after the latter had returned from India, defeated and slew his prefects, and thus won back the freedom of India west of the Indus.

After his exploits in the Panjab, Chandragupta turned his attention to Magadha. He effected a revolution at Pataliputra, and overthrew the Nanda dynasty. The sceptre of royalty as a matter of course passed to Chandragupta. Needless to say, in all this work, his counsellor was that astute Brahmin politician Kautilya.

Soon after Chandragupta's conquest of the Panjab, Selukos Nikator, "the King of Western India", made an attempt to reconquer the Indian dominions of Alexander and invaded the Panjab. But he was defeated by Chandragupta. A treaty of peace was concluded by which Chandragupta got the provinces of Paropanisadai, Aria, and Arachosia, in return for only 500 elephants. A matrimonial alliance was also arranged, but we do not know whose daughter married whom.

By the sheer dint of his genius and statesmanship Chandragupta made himself master of a gigantic empire, which extended from the Hindukush in the northwest to Mysore in the South; westward it extended to the Peninsula of Kathiawar, and eastward to Bengal. The inclusion of Bengal within Chandragupta's empire is known from various sources. Megasthenes, the well-known envoy, whom Selukos Nikator sent to the court of Chandragupta, states in his excellent account of this country that the kingdom of Gangaridae (Radha on the Ganges) was subject to Magadha. This shows that west Bengal formed a part of the Mauryan empire even in the time of its founder. That North Bengal was also within the ambit of the empire is now proved beyond the shadow of a doubt by the discovery of a stone inscription at Mahasthan in the Bogra district of Bengal. This inscription at Mahasthan records the conveyance of an order of some ruler of the Maurya period to a Mahamatra officer stationed in Pundravarddhana, asking him to adopt certain measures with a view to relieving the distress



of the "*samvamiyas*" caused by a famine. It is thus "a wonderful confirmation of the tradition of the Jain literature that a prolonged famine visited northern India for twelve years in the reign of Chandragupta, which led to the migration of Jain ascetics to the South" (Mod. Rev. May 1933, p. 509). Perhaps the most important piece of information conveyed by this record is that the people of North Bengal were called at the time *Sam-Vagiyas*, that is, "a confederated community like that of the Lichchhavis, Sakiyas and others, and were evidently a people allied to them, a non-Brahminical Aryan community". It would be interesting to state here that the Arthasastra of Kautilya refers to the commodities of Pundra and Vanga, thus indicating not only their inclusion within the Mauryan empire but also their importance from the commercial standpoint. Taranatha, in his "*History of Buddhism*" also records a tradition to the effect that Chandragupta's son and successor Bindusara was born in the country of the Gaudas.

Bengal continued to form part of the mighty empire of the Mauryas even in the time of Chandragupta's grandson, Asoka. In the inscriptions of that great monarch is given a list of the independent kingdoms abutting on the frontiers of the Maurya empire. In this list Bengal is not included. Hieuen Tshang, the famous Chinese pilgrim, who visited India in the first half of the seventh century, while travelling in Bengal heard a tradition ascribing to the Maurya Asoka the authorship of the numerous *stupas* and *sangharamas* which he found in that province.

#### BENGAL IN OBSCURITY.

The Maurya empire reached the height of its power in the time of Asoka. But the bloom of Magadha was not to last long. During the rule of the impotent and worthless successors of Asoka, the frontier states of the empire fell off one by one. Gandhara and Kapisa in the north, Andhra and Kalinga in the south—all threw off their allegiance to the

Magadhan empire. The empire fell as fast as it grew. Decadence paved the path for civil wars. Events wound up in the fall of the last of the Mauryas, Brihadratha. He was slain by his minister Pushyamitra Sunga, who founded the Sunga dynasty in Magadha in 185 B.C. The same fate also awaited the last of the Sungas, Devabhuti. He too was murdered by his Brahmin minister Vasudeva Kanva, who seized the throne of Pataliputra and established there a new dynasty which is known as the Kanva dynasty. No doubt the mighty empire of the Mauryas had by this time been reduced to the limits of Magadha.

While civil wars had thus become the order of the day in Magadha, we do not know what actually was happening in Bengal. The history of Bengal from the time of Asoka to that of the rise of the Guptas is very obscure.

#### KUSHAN EMPIRE IN INDIA.

The fall of the power of the Mauryas in the north-western parts of India was immediately followed by the establishment there of the political sway of the Indo-Greek and other foreign dynasties. The last to come there and impose their rule in that part of India were the Kushans. They were a clan of the Yueh-chi race, which originally lived in Chinese Turkestan. They were driven out from their country by Hiungnu. This led them to move westwards. After many vicissitudes of fortune they at last reached the Kabul valley and established there a principality. The first two princes of the family, Kujula Kadphises and Vima Kadphises are known to us from numerous coins and inscriptions discovered in N. Western Provinces of India. Kanishka (3—18), the greatest of the Kushans, brought the whole of North India under his sway. The successors of Kanishka were Vasishka (24-28), Huvishka (33-60), Kanishka II, son of Vajeshka (41) and Vasudeva (74-98). The figures bracketed here after the names of these princes indicate their reign periods recorded in an era which dated from the first year of the reign of



Kanishka which was perhaps 78 A.D. (*Ray Chaudhury, Pol. Hist. Ind.*).

The Indian dominions of Kanishka, at the height of his power, extended from Gandhara in the west to Bengal in the east, including the beautiful valley of Kashmir in the north. The inclusion of Magadha and Bengal within the Kushan empire is particularly proved by the discovery in these provinces of numerous inscriptions in Kushan (Kharosthi) characters as well as coins of Kanishka I and his successors. The districts of Bengal that have yielded Kushan coins are Midnapore, Murshidabad and Bogra. We may also quote here in this connection a Buddhist tradition to the effect that Kanishka I having conquered Pataliputra took with him from there a *mahasthavira* named Buddhaghosha to Gandhara (*Smith, E. Hist. Ind.*)\*.

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## SUPERSTITIONS IN THE WEST

By S. HALDAR.

Europeans generally, and particularly, those of them who are engaged in the magnificent task of leading the benighted people of India into the light of Christian civilization are apt to paint the vile heathen in hues of earthquake and eclipse. In the earlier days of British rule Bishop Heber, in his famous hymn, stated that God had in vain strewn with lavish kindness his gifts of natural beauty on Oriental countries where every prospect pleases but the idolatrous man alone is vile. In more recent times Mr. Harold Begbie has spoken of Hinduism in a book called "The Light of Asia" (published by the Christian

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\* Jayaswal in his recently published "History of India" states that after the fall of the Kanvas, Magadha passed on to the Andhras or the Satavahanas, and then perhaps to the Licchavis. Later on it passed on to the family of Kota (200—250 A.D.). About 275 A.D., however, it was in the possession of the Guptas under their king, Gupta.

Literature Society of India) as a "weltering chaos of terror, darkness and uncertainty." We are of course quite familiar with the picture of the lion as painted by himself. But a few plain facts bearing on the real character of the high civilization of Christendom will furnish the reader with mental pabulum which will enable him to view the lion in his true colours.

Let us go to the West. If here in India (at any rate in Bengal) we have our unlucky Thursday the English people have their Friday. There is an almost universal belief that Friday is an unlucky day. Dislike to thirteen at table, the belief that spilling the salt is unlucky are very common superstitions in the West.

"Something old and something new,  
Something borrowed and something blue."

So runs the old rhyme; and even the most advanced of English womankind who deigns to enter the holy state of matrimony and scoffs at superstition yields to this one and obeys it in the hope that by adding these items to her bridal array ill-luck may be avoided and good fortune ensured. In many parts of England every scrap of green is taboo at a wedding. "After green comes black" is a popular superstition. Woe betide the maid who dares to try on her wedding gown before the auspicious hour. The prejudice against a May wedding is of very long standing, and Friday of course is considered unlucky. Many women in England will neither wear green themselves nor let their daughters wear it. "Wear green, wear black". In the Middle Ages the black cat was supposed to be the outcome of the Devil's attempt at creation and those which belonged to old women were regarded with a great amount of suspicion. At present in some parts of England black cats are considered to bring good luck. "Whenever the cat o' the house is black, the lasses o' lovers will have no lack", is a well-known Lancashire proverb. If the palm of the right hand itches it betokens that you are going to receive money. In Modern Greece there prevails a



tenacious superstition that it is unlucky to kill a kitten, and in consequence the people will not drown superfluous kittens (as is done in other parts of Europe) but they expose them to die of starvation or drop them into dry wells or even cover them with stones. There was an idea in some parts of Europe that a volcano was the mouth of Hell. Even now the dread of the volcano as something evil exists. It is a wicked thing and an emblem of all that is bad. It is stated in the "Encyclopædia Britannica" that in the sixteenth century the announcement of the apparition of the Virgin to an Indian near Mexico City provided a place of pilgrimage and a patroness in Our Lady of Guadalupe; and the friars ingeniously used the hieroglyphic writing for instruction in Christian doctrine. There is a Roman Catholic ritual of a sick man's drinking the water in which the priest has washed his hands.

Speaking about comets at the Royal Institution some years ago Professor Herbert H. Turner quoted the old English rhyme:

"Eight things there be a comet brings,  
When it on high doth horrid range;  
Wind, famine, plague, and death to Kings,  
War, earthquakes, floods and direful change."

The Professor recalled the sermon of a Bishop who stated in all seriousness that the comet's tail was the thick smoke of human sins full of stench and horror before the face of God. In Scotland, John Knox regarded comets as tokens of the Almighty's anger, and even after scientists had penetrated the secrets of Cometary phenomena, the Scottish Church in 1680 proclaimed that the heavenly lights were "prodigies of great Judgment on these lands for our sins, for never was the Lord more provoked by the people." In Central Europe Luther traced comets to Satanic agency and denounced them as "harlot stars". Melancthon, Zwingli, and other theologians, mention them as God's evil messengers.

Belief in relics, especially among Roman Catholics, is widespread. The bones of venerated saints were believed to

exist at many different spots simultaneously ; and it has been stated that pieces from the identical Cross on which Christ was crucified were numerous enough to build a large vessel. Draper writes in his "Conflict between Religion and Science" :

"There were several abbeys that possessed our Saviour's crown of thorns. Eleven had the lance which pierced his side. If any person was adventurous enough to suggest that these could not all be authentic, he would have been denounced as an atheist. During the Holy Wars the Templar Knights had driven a profitable commerce by bringing from Jerusalem to the Crusading armies bottles of the milk of the blessed Virgin, which they sold for enormous sums. . . . But perhaps none of these impostures surpassed in audacity that offered by a monastery in Jerusalem which presented to the beholder one of the fingers of the Holy Ghost".

A volume could be written about belief in miraculous cures in the West. It may be remembered that in June 1933 the Upper House of Convocation of Canterbury adopted a resolution giving approval to a service for the laying on of hands in connection with the healing of the sick. The proposal was opposed by only two Bishops, of whom Dr. Barnes, the Modernist Bishop of Birmingham, was one. Dean Inge, the rationalistic English divine, has said : "Miracle is the bastard child of faith and reason, which neither parent can afford to own."

Some reference may be made to the subject of witchcraft. European Christians have been led by a text in Exodus xxii to murder in cold blood more than 300,000 persons as witches in 200 years. Christ was a believer in demoniacal possession and in witchcraft. In 1736 the Scottish Presbytry took occasion to place on record their unanimous belief in the reality of witchcraft and their emphatic protest against the incipient scepticism which ventured to question it. In England the laws against witchcraft were only abolished in 1734 and in Ireland not till 1821. In 1768 John Wesley, the Founder of the Methodist Church, thought fit to enter a religious protest against the growing tendency among the English in general and men of learning in Europe to treat stories of witches and



apparitions as mere old wives' fables, for giving up witchcraft (he held) was in effect giving up the Bible.

Mr. Charles R. Beard states in "Lucks and Talismans" (Sampson Law) that a deeply rooted belief in the power of talismans "has for thousands of years permeated all ranks of society from the lowest to the highest. Royal crowns were decked with fortune-bringing gems and relics, monarchs have fought for them, kings have lost their kingdoms for lack of them. They have led to trials for treason, their possession has turned the trust and affection of a despot to hatred and suspicion of a minister." Mr. Beard states that when Cardinal Wolsey fell from grace one treasonable matter with which he was charged concerned the use of a ring whereby he was believed to control a familiar demon, and by its magic power "bring a man in favour with his prince", and sway King Henry's will. He also states that Napoleon had an unshaken belief in his star and talismans. One of his talismans was the dagger of Jean Parisot de la Valette, Grand Master of the Knights of Malta, which he stole from the Treasury of the Cathedral of St. John at Valetta in 1798, together with its companion sword.

Truly has Shakespeare said:

In religion

What damned error but some sober brow

Will bless it and approve it with a text.

We have here a case of the pot calling the kettle black.

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## VESAK IN THE UNITED STATES

BY GUDRUN FRIIS-HOLM, M.D.

It was in the summer of Nineteen hundred after the Anagarika Dharmapala had represented Buddhism at the Parliament of Religions in Chicago that he came to Maine. If any State in the Union aspires towards Buddhism, then it is Maine with her virgin woods and her rivers, now flowing through fertile fields, now through forests lining the banks with shady trees.

The Anagarika Dharmapala was then in the prime of his health burning with enthusiasm. Love irradiated from his person and in Greenacre in Maine, one of Nature's beauty spots, he found a ready field for his teaching.

Here lived one of America's great women, Miss Farmer, who devoted her life and gave her fortune to the School of Comparative Religions which she had founded.

Young and old, learned and unlearned were invited to her estate, and when she summoned people to take part in Summer Schools, the farmers and other residents round about opened their homes to the guests. An inn was built and a row of little bungalows for the lecturers. A vegetarian camp, where people lived in tents and dined on a big platform, only protected by a roof, lay among young pine trees.

Great was the response, religious lecturers came from all over the world. Hinduism was represented and Mahomedans were there. In the days of the so-called Babbists, Behaulas' followers, were persecuted in Palestine. His teachers in Greenacre needed translators and so great was the spirit of love and tolerance, that the very race which persecuted them in Palestine acted as interpreters in Greenacre.

The Anagarika Dharmapala lived in a lonely tent in the woods and he taught sitting under one of the largest pines, while the listeners sat round him on the soft carpet of pine



needles. Among the everyday lectures he had the largest audience. Men like Everett Hale, one of America's great authors, could attract as many as 500 people in the immense tent. Concerts and rainy day's entertainments took place in a special building, also erected by Miss Farmer. There was a great pulsating life at this unique place as long as she, the founder, lived, and inspired all by her remarkable personality.

Vesak came and the Anagarika Dharmapala selected a big shady tree as the meeting place. Never before had a religious gathering met under that tree when one day it was announced that Miss Farmer wanted helpers the following morning at 6 o'clock for clearing the underground. In those days Father Kneips Cures, walking barefooted in the dewy grass, swept triumphantly through the states and all knew what the call to work meant. The early morning saw some forty or fifty barefooted people prepared to help. The Anagarika and Miss Farmer were there to lead and soon a large place round the tree was cleared and prepared. A primitive altar with eight steps was raised, decked with leaves and adorned with white candles. Announcements and invitations were distributed. All interested were asked to come in the evening dressed in white, bringing candles and flowers. All who took part were supposed not to eat after noon. Those who had no white dress were draped in white sheets.

That night the full moon looked down upon a wonderful sight. About a hundred white-dressed people with white lighted candles walked silently in, one by one. Everybody placed a flower on the altar and thereafter seated themselves quietly opposite to the Anagarika Dharmapala, who in his yellow silk robe, sat as motionless as a statue. I believe all dropped into a deep meditation, young and old equally, whether it was their first concentration or not. If anybody spoke I do not remember, but after a while the Anagarika Dharmapala's chanting sounded through the stillness of the night. Others may have joined him, but I was lost in higher spheres.—The meditation lasted about as long as the candles

we held in our hands and at last we all filed out in silent procession.

The summer passed too quickly. Cold full days came and on one of these we saw the Anagarika Dharmapala leave with many others. Greenacre seemed dark and gloomy. I remember how Helen Rhode Wallace, the author of "Psychoma" and "How to enter the Silence", two most remarkable books, came to my tent like a sheep without a shepherd. She had been among the Anagarika's most devoted pupils and feeling that she had in me a sympathiser, she found me, and we sat contemplating how best we could help along the good work the great teacher had begun.

Fortunately, I met the Anagarika Dharmapala again in Boston where we were guests in one of Beacon Hill's rich, comfortable and hospitable homes. Still later I met him in New York City and again I met him when I visited Calcutta and Colombo. During my stay at the latter place I was invited to the house of the Anagarika Dharmapala's mother and I stayed a long time at the home of his sister-in-law. I have never forgotten the hospitality, help, and kindness, I there received.

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## VISIT TO JAPAN

### MR. DEVAPRIYA VALISINHA'S LETTERS.

Since I wrote my last letter to you events have taken place so fast, I have not been able to keep pace with them. The trip from Singapore to Hongkong, our next port of call, was uneventful except for the fact that the heat had increased and several of us felt slightly sea-sick. Usually I am a good sailor but heat seems to upset me a bit. I remember on our way to England we met with very rough weather but I was not the least affected by it. Yet as soon as we reached the Red Sea where the heat was intense, I felt the same quiver feeling I have experienced between Singapore and Hongkong. Probably heat has an adverse effect on my constitution.



Several passengers got on board at Singapore. One of them is a Sinhalese resident who is on the editorial staff of *Malay Times*. It is a delight to meet one's own countrymen in foreign countries and to know that they are doing well in life. Another passenger was an Indian lady, Mrs. Davies, belonging to the Christian faith, travelling to America to take part in a Conference. While it is a common experience to meet European women travelling alone in steamers, it is rarely that an Indian lady would dare to travel alone. In fact this is my first experience and it was a surprise to us all. In ancient days the people of India were full of enterprise and hundreds of them crossed to distant lands and established numerous colonies. Architectural remains and customs and manners still prevalent among the inhabitants of Java, Sumatra, etc., bear testimony to the enterprise of the Indians in bygone days. The absurd doctrine of the sin of crossing "*Kalapani*" is a latter day imposition on the part of selfish Brahmins. This has undoubtedly contributed a great deal towards India's downfall as it struck at the root of enterprise and adventure. In Europe, at one time, parents used to drive away their disobedient and idle sons to seek adventure in foreign countries and it is mainly those who were instrumental in creating great empires in the East for their respective countries.

We reached Hongkong on Thursday, the 5th July, at about 4 P.M. The approach to the Harbour was full of interest. There were numerous islands on both sides covered with green vegetation and the general view was very attractive. It reminded me of Sydney harbour, the approach to which is unexcelled by any other port in the world. The harbour of Rio-de-Janeiro, in South America, is reputed to be as magnificent as Sydney but I have no personal knowledge. Sydney has a grandeur and a charm which are unforgettable. The city of Hongkong itself is picturesquely situated on the foot and slope of a high hill which turns into a fairyland at night when all the lamps

are lighted. The best view is obtained from the steamer, which is anchored at a distance from the landing place as Hongkong does not provide wharfs for them to berth. Launches run between the steamers and the shore every hour though any number of Chinese boats can be hired at all hours. Most of these boats are worked by women who appear extremely dextrous in manipulating them, even when the sea is rough. These boats are not only passenger careers but the actual homes of the boatmen. There are hundreds of them in the harbour with all the requirements of a house crammed into them. The boat we hired to reach the shore had a family of four individuals besides a poultry shed, a pet cat and a bird which is used in catching fish. Life must be hard for these poor Chinese people who have no fixed homes except these tiny boats to live in.

The City of Hongkong, situated on a small rocky island, is a great centre of trade as it is the first port of call in China. There are palatial business houses owned both by foreigners and Chinese and the business section is humming with life. Some of the sections of the town are extremely filthy. In this respect Hongkong is a contrast to the city of Singapore which I had praised so much in my previous letter. A Japanese passenger who has large business interests in Hongkong was kind enough to give us a Chinese guide who took us to all the places of interest in the city. The trip round the island which took us about two hours was most delightful. The road climbs the hill for about half a mile and then encircles it giving panoramic views of the harbour and the countryside. From one point we had a fine view of Kowloon, a residential section, on the opposite side of the harbour situated in the territory ceded to England by the Chinese Government. We had no time to visit it but hope to go there on our return trip. We were informed that there is a firm of Sinhalese jewellers but it was impossible for us to call on them.

(To be continued)

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**VEN. OTTAMA'S SPEECH AT THE 3RD ANNIVERSARY OF THE  
MULAGANDHA KUTI VIHARA, SARNATH, BENARES**

I must first of all thank the Maha Bodhi Society for the honour they have done me by asking me to preside over to-day's meeting. I also cannot go without thanking you all for the trouble you have taken in coming over to this place to take part in the 3rd anniversary of this great Vihara built on this hallowed spot, sacred to the Buddhists of Asia as the place where Lord Buddha preached the first discourse known as the Dhammachakka Pavattana Sutta to five Bhikkhus 2500 years ago. I feel very sorry at the passing away of my friend Dharmapala, the first Sinhalese worker for the revival of Buddhism in the land of its birth. He knew no fear, his singleness of purpose and his energy, enabled him to succeed where others would fail. It was really remarkable that after working for about half a century he felt, on his death bed, at the age of 67 that he should be re-born again in India.

The building of this Vihara has now made it possible for us to work for the revival of Buddhism and especially its noble gospel of Ahimsa which the world needs at present. Hindus and Buddhists should remember that ethnically and culturally both are the same. Why Dharmapala wanted to revive Buddhism in India? Perhaps you all do not know, but I will tell you this:—Lord Buddha was born in India when its civilization, culture, unity, peace, prosperity, etc. could not be compared to any of the civilised nations of the world. India through her world renowned king Devanampiya, popularly known as Asoka, sent out Buddhist missionaries to many places outside India for the spread and enjoyment of her best product i.e., "peace and contentment" which are very much lacking in these modern days of western material civilization. In these days every one wants material prosperity and this is because of man's ignorance—deep ignorance.

Now I tell you honestly that the time has come to look back to the glorious past and revive it so that once more India may take her proper place—not as a humble pupil but as the master at whose feet the whole world should sit as learner. India in the past had played this rôle and given the world the "peace" which it is now seeking through a League of Nations! With our Indian liberal culture as personally practised and preached by Lord Buddha, the world can get the desired peace in these days of materialism which breeds unrest and discontent every where. Therefore the true sons of India should not forget the beautiful Buddhistic period of her History which is now appealing to the honest hearts of the Americans and Europeans!

I appeal now to you not once, nor twice but more than a thousand times to study Buddhism honestly and if you find anything against your taste, I have nothing to say but do not despise or hate it without knowing it. Before long, I believe this Society is going to establish a Pali University for the enlightenment of all without distinction of caste or creed. Let me, last of all, appeal to you that India in her present state wants nothing but the smiling return of the "Sakya Prince" to give peace, prosperity, unity and freedom.

I wish peace and prosperity to all!

Adoration to Buddha.

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## BOOK REVIEWS

THE LIFE OF THE BUDDHA (In His Own Words).—By Bhikkhu Narada. Published by the International Buddhist Union, 118, Sophia Road, Singapore.

These are the days of autobiographies. Eminent men like Snowden, Wells and a host of others are at the moment laying bare their life-history in their autobiographies. It is natural that at a time like this, we should be curious to know about the greatest man of the ancient world, Gautama Buddha, in his own words. But it was hard to satisfy that curiosity. Buddha left no professed autobiography of his own. To his disciples, he had occasions, of course, to give out, off and on, some episodes of his life, but they are not to be found collected in any one place. They have had to be patiently gleaned from the whole corpus of Buddhist literature. Thanks to Bhikkhu Narada, we have now such a biography. It gives the story of the Master in his own words. The passages have been taken from the various Nikaya books. The book is meant for free distribution, and the publishers are to be congratulated on this praiseworthy enterprise.

ATUL K. SUR.

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CONFLICTING TENDENCIES IN INDIAN ECONOMIC THOUGHT.—By Shib Chandra Dutt. N. M. Roy Chowdhury & Co., Calcutta, 1934. P. 222, Price Rs. 5.

The book is largely a *reprint* of articles contributed by the author to the *Prabuddha Bharata*. It deals with 'the subject of economic orthodoxy *versus* economic heresy' in India—the former represented by Mahatma Gandhi and the latter by Professor Benoy Kumar Sarkar, the author's *guru*. It is in the main, an exposition of Prof. Sarkar's views on

economic problems by one of his ablest disciples and takes a long sweep from vocational education to modern finance and technocracy.

An interesting feature of the book is the bibliography of literature on Indian economics. And while we have nothing but praise for the author's painstaking and laudable endeavour we must observe that the bibliography is not uptodate and that it gives a somewhat disproportionate attention to the Bengali monthly *Arthik Unnati*.

The printing and the get-up do credit to the publishers.

M. K. S.

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### NOTES AND NEWS

#### THIRD ANNIVERSARY OF THE MULAGANDHA-KUTI VIHARA, SARNATH.

The anniversary celebrations were opened at Sarnath on the 21st November and continued till the 23rd November. The Vihara was beautifully decorated with the co-operation of Chinese and Japanese pilgrims who brought enthusiasm as well as a keen æsthetic taste to the work. The Buddhists present on the occasion numbered well over three hundred, and it was a great satisfaction to note that the assembly was representative of nearly all the Buddhist countries in the world.

The Relic Procession which forms an indispensable item in the programme every year is certainly one of the most picturesque sights which the anniversary offers. This year it came off on the 21st November which was a Full Moon Day. The lay pilgrims who joined the procession wore their national clothes. They brought up the rear while at the head of the Procession there was a Band with some forty students of the Maha Bodhi Free School carrying Buddhist flags in their hands. Next to them was a pilgrim with a fine Buddha Rupa on his head. Then came the Sacred Relics presented



by the Government of India to the Maha Bodhi Society on the occasion of the opening of the great Vihara. As a mark of honour two Buddhists were swinging *chamaras* as the Relics were slowly carried onward. After them came the Bhikkhus from Ceylon, Burma, Arakan, Tibet, Siam, China, and Japan headed by Rev. Okitsu from the last-mentioned country. He repeated "Nam Myo Ho Ren Gekyo" while beating a drum. The rear of this long procession, as already said, was brought up by the lay Buddhists who stood in a double file. The Procession was led to the Dhamek Stupa and the site of the ruined monasteries whence it proceeded to the Burmese Temple, Mahavijitavi Sima and the Saddhammaransi Library. It was then brought back to the Mulagandha Kuti Vihara and the Sacred Relics were now placed in view of the pilgrims to enable them to offer their homage.

The Anniversary Meeting was held in the Vihara with Bhikkhu Ottama as Chairman. One of the bhikkhus administered the *silas* and welcomed the visitors on behalf of the Maha Bodhi Society. Anagarika Govinda, Ven. U. Chandramani Mahasthavira, Bhikkhu U. Kittima, Samanera Jinorasa, Rev. Shaku Zen Ei, Mr. K. Nosu and others, addressed the audience in the course of the evening and explained the fundamental doctrines of Buddhism. Bhikkhu U. Ottama interpreted in Hindi the speeches by Rev. Shaku Zen Ei and Mr. K. Nosu, both of whom spoke in Japanese. The Chairman's speech, enlivened as it was by humour and instruction, was highly appreciated by the audience. The meeting was concluded by a short speech made by Bhikkhu K. Siriniwasa in which he took occasion to thank all those who had contributed to the success of the function.

In the evening the Bodhi Tree, the Vihara, and other places were illuminated.

On the 22nd and 23rd the Sacred Relics were exposed for public worship.

With a view to creating a general interest in Buddhism popular lectures were delivered at the Town Hall, Benares,

on November 22 and 23 at 5-30 in the evening. On the first day the speakers were Mr. Sriprakash and Anagarika Govinda. There was a considerable audience. Mr. Sampuranda addressed a meeting at the same place and time next day. Prof. Dhammananda Kosambi, President, Buddha Society, Bombay, presided on both the occasions. It was gratifying to note that the lectures were very well attended, and that the audiences were keenly interested in them. Anagarika Govinda gave an account of how the call of Buddhism had come to him and also mentioned the work being done for the establishment of an International Buddhist University at Sarnath.

Brahmachari Devapriya could not conduct the Anniversary personally on account of some unavoidable reasons which required his presence in Calcutta. The success of the function this year was mainly due to the efforts of Bhikkhus Sirinivasa, Kittima, Sasanasiri, Samaneras, Brahmachari Sadananda and Mr. P. C. Jain.

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#### RAI BAHADUR DAYARAM SAHNI'S RETIREMENT.

Rai Bahadur Dayaram Sahni, the Director-General, Archæological Survey of India, has lately retired from service. About six years ago he succeeded Sir John Marshall in this important office. He kept up the tradition of his predecessors and students of Indian Archæology must be thankful to him for his work in connexion with excavations at Sarnath, Paharpur, Mahenjo-daro and other places.

The Maha-Bodhi Society is specially thankful to Mr. Sahni on account of the friendly support he had always given it. It was through him three years ago that H. E. the Viceroy of India presented the sacred Relics now enshrined in the Mulagandha Kuti Vihara.

We hope Mr. Sahni will live long to enjoy his well-earned rest.

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## BHIKKHU ANANDA AND PANDIT VISVABANDHU.

Bhikkhu Ananda Kausalyayana arrived in Calcutta on the 29th of November from his tour in Penang, Siam & Burma and accepted the hospitality of the Maha Bodhi Society. According to his programme he would spend about three or four days in Calcutta and proceed to Santiniketan on his way to Patna. He gave two addresses at the Hall of the Society, Calcutta, regarding his impressions of the various countries in Asia and Europe, which he had visited in connexion with his lecture tour. It may be recalled that he was in charge of the Buddhist Mission of our Society in London for two years (1932-34). On his return from Europe some months ago he went to Penang in response to an invitation to spend the Vassa there.

Pandit Visvabandhu Shastri who has recently come back from an extensive tour in the Far East represented the Hindu Maha Sabha at the last Pan-Pacific Conference, held in Tokyo. He also addressed audiences at the Society's Hall, Calcutta, on his impressions of the Far East. He tried to establish the unity of spirit underlying the different Asiatic peoples in Indo-China, Manchoukuo, Japan, Penang, Siam, Burma, and India.

The lectures of Pandit Visvabandhu and of Bhikkhu Ananda were highly appreciated by the audiences.

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## OUR THANKS TO THE E.B.R., E.I.R. &amp; A.B.R.

At the last Anniversary of the Mulagandha Kuti Vihara of which a report is published in this number of the Journal, there were many visitors from Ceylon, Arakan, Burma, and from different parts of India. They all expressed their satisfaction with the arrangements made by the Railway Companies for the occasion, and with the concession in the fares granted by them.

Our thanks are due to the E. B., A. B. and E. I. Railway Companies for all that they have done to help the

pilgrims and other visitors. We hope that similar facilities will be available next year also.

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#### MR. DEVAPRIYA'S RETURN FROM JAPAN.

Mr. Devapriya arrived in Calcutta on November 10 and was met by a party of Buddhists at the Station. They gave him a hearty welcome and profusely garlanded him. A Reception was held in his honour at the Buddhist Hall, 4A, College Square, with Mr. I. Nishi, President of the Indo-Japanese Commercial Museum, as the Chairman. Some Bhikkhus offered him blessings by the recital of Pali hymns. Bengali songs specially composed for the occasion at the instance of Mr. T. Vimalananda were sung by Mr. Sushan Barua. The Reception which was very well attended owed its success to the efforts of Mr. Behary Lal Barua. There was a group photo at the end of the function.

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#### MR. DEVAPRIYA'S LECTURE ON HIS IMPRESSIONS IN JAPAN.

On Sunday, the 11th of November, Mr. Devapriya gave an address at the Hall of the Maha Bodhi Society, Calcutta, on his Impressions in Japan. Prof. Benoy Kumar Sarkar was in the chair.

Mr. Devapriya said that the Japanese Boat, ss. *Hakone Maru*, by which he travelled to Japan gave him a foretaste of the kindness and courtesy that he enjoyed for a few months in that country. He had also travelled by English boats but it was his belief that an Indian felt more at home in a Japanese liner. Mr. Devapriya referred to the memorable Conference at Tokyo which it was his privilege to attend as a delegate from India. He himself was responsible for an important Resolution passed by the Pan-Pacific Conference. It was to the effect that the Government of India should be approached with a request to transfer the control of Buddha Gaya to the



hands of the Buddhists. Another Resolution passed by the Conference recommended the organisation of Y. M. B. As. all over the world. When this is carried out, as no doubt it would be, in the course of a few years Buddhism would make itself felt as a great international force working for the happiness and well-being of mankind. Mr. Devapriya observed that one very great effect of the Conference was the establishment of a friendly understanding among the Buddhists in the world which might prove to be a source of incalculable good in the furtherance of the Cause of Peace.

Mr. Devapriya enthusiastically spoke about the great progress the Japanese have made which placed their country in the front rank among the most advanced nations of the world. They are a clean, orderly, and active people, full of consideration for the convenience and comfort of others. In this connexion Mr. Devapriya mentioned an episode from his own experience. Mr. Devapriya's bed was being made by a servant—maid who tied a piece of cloth to her face. Wondering if she was suffering from some ailment, Mr. Devapriya asked his host about this, and he replied, "You don't want anybody to sneeze on your bed!"

The Japanese are a very hospitable people. A stranger can put away all anxieties from his mind as long as he is with them. He will be well received in Japan even without an introduction. Mr. Devapriya described the mode of life of a Japanese. It is simple and unostentatious, but this plainness is combined with a taste for what is beautiful. The houses are made of bamboo and clay but they are so carefully polished that they appear more attractive places of residence than the elaborate buildings which are to be seen in every big city. But Tokyo and other cities in Japan are not without majestic buildings.

Mr. Devapriya utilised his short stay in Japan in visiting Universities, Colleges, Kindergarten Schools, Buddhist Temples and Factories. He strongly repudiated the idea that there is sweated labour in Japan. One factory Mr. Devapriya

inspected was being worked by about five thousand hands of whom the majority were women. They were all in uniform, clean, healthy and cheerful. If they fell ill, they were sent to seaside resorts at the expense of their employer where they stayed till their complete recovery.

The monasteries in Japan are numerous. Mr. Devapriya had visited many of them and was struck by the life led there. The monasteries are well-endowed, generally by private individuals, and are a source of great public utility.

Mr. Devapriya mentioned as a characteristic example of the courtesy he had received in Japan his experience at a Railway Station. The porters there keep off from the passengers unless they are specially asked to help. When Mr. Devapriya got off, he was met by a number of friends who had brought with them some men in uniform. They carried all the luggage belonging to Mr. Devapriya. The luggage consisted of a number of heavy boxes containing books. The men in uniform, however, removed them with energy and swiftness. Mr. Devapriya came to know afterwards that these men were University students!

Mr. Devapriya spoke of the special honour which the Japanese offered to an Indian as coming from the country of the Great Teacher. He asserted emphatically the view that Indians should visit Japan and take a lesson from her in cleanliness, industry, self-help, and in organised life.

Prof. Benoy Kumar Sarkar associated himself with the views of the speaker and in a few words described to the audience how an oriental country, retaining its native habits, could rise to an equality with the greatest nations of the world to-day. There was a very large audience who listened with evident interest in the account of Japan's achievements in the various fields.

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#### \*LES AMIS DU BOUDDHISME, PARIS.

This summer has seen the success of an experiment, which is probably without parallel in the history of Buddhist missionary work in the West. The fact that the month of August invariably sees a general desertion of the larger cities in favour of the purer atmosphere of the coast, was turned to good account by the Society of "Les Amis du Bouddhisme" of Paris, which brought the teaching of the Buddha into the midst of the holiday-makers of France.

Last year the President of the Society, Miss G. Constant Lounsbury, finding in the popular summer resort of La Baule,



an appreciative audience for her lectures upon her recent tour of Ceylon, announced that lectures giving more detailed information concerning Buddhism, would be arranged for the following summer. It was in fulfilment of this promise, that a series of four public lectures upon various aspects of Buddhist doctrine, were held at La Baule in August.

The meetings took place, appropriately enough, in a small public garden, where the rising ground provided a natural amphitheatre, shaded by tall pine trees.

On the first afternoon, which was favoured with a fine, warm weather, Miss Lounsbery, after a brief mention of the events which had led to the convening of the meeting, introduced the lecturer, the Ven. P. Vajiranana Thero.

In order to avoid the tedious process of interpreting the lecture paragraph by paragraph from English, a French translation was read by the Society's indefatigable Secretary, Madame M. La Fuente. Questions and discussion followed, in which the Ven. Vajiranana, with Miss Lounsbery as interpreter, dealt with the queries and difficulties of his audience, particular attention being given to the Buddhist conceptions of Kamma, Rebirth and Nibbana. Several enquiries remained after the formal closure of the meeting, while the general interest of the assembly was a sufficient token of success.

Three other meetings were held during the month, of which the last was marred by rain; but even here the discussion continued with unabated interest.

In addition to these public activities, small meetings were held at Miss Lounsbery's estate. It should be mentioned that this property is probably unique in the West, in that here the animals, domestic and wild alike, live free from all fear of violence and many unwanted creatures have found a home. Here small groups met to hear the chanting of the more famous Pali suttas and to receive a detailed explanation of them from the Ven. Bhikkhu.

All who were privileged to take part in these proceedings, derived considerable benefit therefrom and gladly look forward to the continuation of such work in the future.

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\* This note has been sent by Mr. Alen Grant of Clapham Common, London.

# THE MAHA BODHI

## INDEX TO VOLUME 42

1934.

### A

	Page.
Appeal, An urgent ... ..	94

### B

Buddhism in America—By Rigon Shaku ... ..	1
Buddhism and the God Conception—By R. J. Jackson ...	4
Buddhism Corrupt? Is Modern—By B. L. Broughton, M. A., ..... ..	11, 54
Buddhist Mission in England—letter—By D. Hewavitarne	25
Bamian (Kabul) ... ..	27
Buddhagaya Temple Question ... ..	29
Buddhist Renaissance has come? The—By Ganga Charan Lal ... ..	109
Buddha Prognosticates Rationalism, Lord—By Laksman Seneviratna ... ..	127
Buddhist Work in Java and Bali—By W. Josias Van Dienst ... ..	132
Berlin Buddhist Congress, 1933—By Dr. W. Schumacher	148
Beware of the Bogey Man—By Bayard Elton ...	150
Buddhism in Japan—Speech—By T. Byodo ...	174
Buddhism and Spiritual Freedom—By Alan W. Watt ...	210
Buddhist Symbolism in the Development of the Stupa Architecture—By Anagarika Brahmachari Govinda	216, 314
Buddhism or Buddhism—By Bayard Elton ...	240
Bhikkhu Patimokha, Analysis of the—By Dr. Nalinaksa Datta, M.A., D.Lit. ... ..	267



Buddhism in China today—By Prof. Tan Yun Shan ...	287
Buddha: A World Liberator—By T. L. Vaswani ...	297
Buddhaday Celebrations :—Account ...	319
Buddhism in China—By Prof. Tan Yun Shan ...	335
Buddha—The Friend of Women—By Brahmachari Seelananda ...	361
Buddhism in Germany—By Ananda Kausalyayana ...	443
Brahmajāla Sutta :—A Synopsis—By Bhikkhu Jagadish Kashyap, M.A. ...	458
Buddhist Mission in England, Report of the ...	545
Buddhist India—By Devapriya Valisinha ...	529
Buddhist Conference in Japan, Reflections on the Great— By Devapriya Valisinha ...	535

## C

Concepration—By Liew Kun Cheong ...	21
Correspondence ...	42, 273, 422, 469
Christianity and Educated Hindus—By S. Halḍar ...	171

## D

Dhammapala Memorial Committee ...	122
Dhammapala, Sri Devamitta ...	144
Destruction of Buddhism in India ...	183
Dawn of Bengal History—By Atul K. Sur, M.A. ...	448
Devamitta Dhammapala, as I knew—By S. H. ...	343

## E

Exhortation to Punna—By Bhikkhu Narada ...	49
Earthquake in Behar—(Poem) ...	252
Education's Need of Civilization—By Asit Mukerji ...	263
Education and Environment—By Mrs. Gorden Fearon ...	359
European Buddhist Conference ...	463

## F

Financial—Earthquake Relief Fund A/c. 95, 143, 190, 286, 382	
Farewell Meeting—Mr. Devapriya's Departure ...	328

## G

	Page.
Gleanings ... ..	177

## H

History of Bengal, Early—By Atul K. Sur, M.A.	548
History of Buddhist Thought in Germany, The—By Upasaka Persian ... ..	33, 66
House Holder, A Buddhist and His Aspirations—By Dr. W. A. de Silva ... ..	97

## I

Italy and India—By Senator Giuseppe De Lorenzo	225
Invocation to Buddha—By Gurdial Mallik	313

## J

"Justifiable" Killing—By A. D. Jayasundara	346
Justifiable Killing—By U. Tha Kin	542

## K

Killing Justified under any circumstances?—By A. D. Jayasundara ... ..	59
---	----

## L

Letters—Brahmachari Devapriya's ... ..	402
Life's Lottery—By Guido Auster ... ..	540

## M

Mahayanist Theories in Tibet, Some—By Madame Alexandra David Neel and Lama Yongden	199
Modern Europe Needs Buddhism—By Bayard Elton	407

## N

Notes and News 43, 82, 136, 185, 275, 331, 371, 427, 472, 567	
Nidanas or the Law of Causation, The Twelve—By Sri Devamitta Dhammapala ... ..	100
Nature of Self. The—By Bhikkhu Jagadish Kasyapa, M.A.	230
" " " N. D. Mehrotra, M.A.	352
" " " Bhikkhu Jagadish Kasyapa, M.A.	414



	Page.
Ven. Ottama's Speech ... ..	564

## P

Propagation of Buddhism in India—By Rev. Rahula Sankrityayana ... ..	228
Plain Thoughts on Deep Subjects—By G. Bhattacharji	349, 418
Propitiatory Sacrifice—By S. Halder ... ..	436
Paticca Samuppāda—By Bhikkhu Nyānātiloka ... ..	479
Proceedings of the 2nd Pan-Pacific Conference of Young Buddhist Associations ... ..	509

## R

Reviews ... ..	39, 180, 272, 364, 426, 466, 566
Reminiscences of Dr. Dahlke—By M. L. ... ..	114
Right Effort—By Brahmachari Devapriya Valisinha ... ..	155
Right Effort—By Alan Grant ... ..	253
Revival of Buddhism in Malabar—By K. R. Achuthan, M.A. ... ..	438
Rationalism of Buddhism—By N. D. Mehrotra, M.A. ... ..	451

## S

Second General Conference of the Pan-Pacific Young Buddhist Association ... ..	71
Senda, Mrs. Alma—An appreciation—By P. P. Siriwardhana ... ..	81
Speech at the Opening of Art Exhibition—By Anagarika Govinda ... ..	103
Spread of Buddhism—By Rai Bahadur Pt. Sheo Narain	166
Superstitions in the West—By Sukumar Halder ... ..	554

## T

Thoughts on Education—By Dr. Benoy C. Sen, M.A., Ph.D. ... ..	31, 77
---	--------

v

	Page.
Thou Shalt not Kill—By Prof. N. de Roerich	... 194
Travels of Fa-Hsien—By Pt. Sheo Narain	... 354

U

Universal Aspect of Buddhism—By Dr. B. M. Barua	... 300
---	---------

V

Vaisakha Purnima Celebration	... 143
Visit to Japan—By Devapriya Valisinha	... 561

W

Wesak—By J. F. McKechnie	... 191
What We Need—By K. Fischer	... 245
What Is Buddhism?—By Bhikkhu Narada	... 383
Will Buddhism Conquer the West—By Anagarika Govinda	... 397
What Attracted me to Buddhism?—By Anagarika Govinda	410
Wesak in the United States—By Dr. Gudrun Friis Holm, M.D.	... 559

Z

Zoroastrianism and Buddhism—By Pt. Sheo Narain	... 18
Zen Buddhism, Thoughts on—By Anagarika Govinda	... 431

---



## CONTRIBUTORS

	Page.
Auster, Guido	... 540
Achuthan, K.R.,	... 438
Barua, B.M., (Dr.)	... 300
Bhattacharjee, G.	349, 418
Broughton, B.L.,	11, 54
Byodo, T. (Rev.)	... 174
Cheong, Liew Keiw,	... 21
Dharmapala, Sri Devamitta,	100, 144
Dienst, W. Josias Van,	... 132
Dutta, Nalinaksa, (Dr.)	... 267
Elton, Bayard,	150, 240, 407
Fearon, Gorder (Mrs.)	... 359
Fischer, K.	... 245
Govinda, Anagarika,	103, 216, 314, 397, 410, 431
Grant, Allan,	... 253
Haldar, S.	171, 343, 436, 554
Hewavitarne, D.	... 25
Jackson, R. J.	... 4
Jayasundara, A. D.,	59, 346
Kashyapa, Jagadish (Rev.)	230, 414, 458
Kausalyayana, Ananda (Rev.)	... 443
Lal, Ganga Charan,	... 109
Lorenzo, Senator Giuseppe de,	... 225
Mallik, Gurudial,	... 313
McKechnie, J. F.,	... 245
Mehrotra, N. D.,	352, 451
Mukerji, Asit,	... 263
Narada, Bhikkhu,	49, 383
Narain, Sheo, (Pt.)	18, 166, 354
Neel, Alaxandra David,	... 199
Persian, Upasaka,	33, 66

	Page.
Rœrich, N. de, ... ..	194
Sankrityayana, Rahula (Rev.) ... ..	228
Schumacher, W. (Dr.) ... ..	148
Seelananda, Brahmachari, ... ..	361
Senaviratne, L. ... ..	127
Shaku, Rigon, ... ..	1
Shan, Tan Yun, ... ..	287, 335
Silva, W. A. de (Dr.) ... ..	97
Siriwardhana, P. P. ... ..	81
Sur, Atul K., ... ..	448, 548
U. Tha Kin ... ..	542
Valisinha, Devapriya ... ..	155, 529, 535, 561
Vaswani, T. L., ... ..	297
Watt, Alan W., ... ..	210
Youngdon, Lama, ... ..	199

---



(326 End)

## LIST OF ILLUSTRATIONS

	Page.
H. E. the Earl of Willingdon engaged in a talk with Brahmachari Devapriya, General Secretary, Maha Bodhi Society ... ..	Facing Page 49
The late Mrs. Alma Senda ... ..	" " 81
The late Ven. Sri Devamitta Dharmapala ... ..	" " 143
Viceroy's Visit to the Mulagandhakuti Vihara ... ..	" " 191
Stupa ... ..	" " 218
The late Dr. A. L. Nair ... ..	" " 219
Bhikkhu' Ananda's Visit to Hamburg ... ..	" " 246
Buddhist Home at Dignes ... ..	" " 247
Rest House at Lumbini ... ..	" " 262
Some of the Images found during excava- tions at Lumbini ... ..	" " 262
Excavations at Lumbini ... ..	" " 263
Group taken on Wesak day at Cambridge ... ..	" " 287
Hon. Mr. Justice M. N. Mukerji, President, Maha Bodhi Society ... ..	" " 335
Mr. Shyama Prasad Mookerjee, Vice- Chancellor, Calcutta University ... ..	" " 371
The Great Honganji Temple, Kyoto ... ..	" " 431
The General Assembly of the Pan-Pacific Young Buddhist Conference ... ..	" " 439
Indian and Ceylonese Delegates at Tokyo ... ..	" " 446
D. Valisinha carrying the Banner of Maha Bodhi Society at the Inaugural Meeting ... ..	" " 447
Reception of the Delegates and Represen- tatives of the Conference ... ..	" " 462
Another view of the General Assembly ... ..	" " 463







21. ✓

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